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PREFACE.

There is only one printed edition of Paumachariyam, that of Dr. Jacobi, who has edited its bare text years before. That edition, besides being scarcely available, is not at all designed for the students. The University of Bombay having prescribed the first four chapters of Paumachariyam for the F. Y. examination of 1937, we thought it our duty to edit that portion for the use of the F. Y. students.

In giving the text, we have followed the text in Dr. Jacobi's edition, correcting obvious mistakes and misprints. We therefore take this opportunity to express our indebtedness to Dr. Jacobi. In the introduction, we have dealt with some important topics regarding the book and its author and have added a useful summary of the four chapters. The translation is literal as far as possible and the notes are exhaustive; we have thus spared no pains in making the edition useful to the students.

We have to thank our friend Mr. A. T. Upadhye, but for whose help it would not have been possible to publish the book in time.

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INTRODUCTION.

(1). Aspect of Narrative Literature.

No religion is supposed to be complete unless it has provided mythology and folk-lore to the common people. The mere presence of noble principles is not sufficient to attract the common folk. They want miracles. And it is in order to cater to the tastes of these people that all fable and mythology has originated amongst all the religions and then later on it became a 'sine quo non' for all the new faiths.

Thus, the Jainism and the Buddhism had certainly noble principles on the strength of which they might have normally opposed Brahmanism; and, in fact, for a time they actually did so. But theoretical disputes might satisfy the intelligentsia. They have no appeal for the masses who only judge by the results of such disputes and later on by the number of miracles a saint can perform. Thus the Jainas found that in order to fight Brahmanism with success, they must have all the arms, and weapons that their adversaries possess. What they did was however something marvellous. They, in fact, raided the armoury of their opponents and took possession, so to say, of the weapons of the enemy. In plain terms, the Jainas have borrowed practically all their mythology from the Brahmins. And so also have the Buddhists. Thus the Jainas have borrowed the Kṛṣṇa's legend and also the other popular Rāma legend with such changes as would suit their purpose. They have made the heroes embrace Jainism and ultimately their heroes renounce the worldly life and take to Jain faith. It must be admitted

however, to their credit, that they have given a human touch to the mythology which they have thus distorted. According to them, it was not with the help of monkeys that Rāma defeated Rāvana,—which appears absurd on the face of it—but of Vidyādharas having the signs and emblems of monkeys. Then again, Rāvana was not a ten-faced monster, but an ordinary one-faced mortal wearing a jewelled-necklace having nine pendants in which his face was reflected nine times. Sītā was not dug up from the earth but was normally conceived and born of a woman. In this way they have tried to give it an appearance of reality and a touch of humanity to the whole thing, retaining at the same time the divine and supernatural element necessary for impressing the minds of the common people. They have thus their own accounts of the legends of Rāma and Kṛṣṇa,—the two great heroes of the National Epics of the Hindus. For the present we are concerned only with the Jain Version of the Rāmāyana.

(2.) Pauma-chariyam—The Jain Version of Rāmāyana:-

The present work Pauma-chariya (Padmacharita) is written by Vimalasūri. The life of Padma—which is another name for Rāma—is told in 118 cantoes, which are, however, only in partial agreement with the Rāmāyana. The names for chapters 1 to 35 are ' uddeśas ' and later on they are called Parvan's. Vimala does not want to agree with the Rāmāyana of Vālmīki, which according to him is merely a big lie, but his desire is to place the Life-history of Rāma before the public as it was communicated by Gautama, the senior-most disciple of Mahāvīra to the king Srenika (Bimbisāra) in accordance with Mahāvīra's own instructions.

(3). The object of Pauma-chariyam:—

* Through the mouth of king Shreṇika, the author voices his intention in writing Pauma-chariyam. King Shreṇika cannot believe the narrations in Rāmāyana. He thinks the accounts in Rāmāyana to be perverted and false because of ideas contrary to reasoning (II. 116–117). He points to the following inconsistencies in Rāmāyana:—Rāvana though a demon as valourous as the best of gods, was vanquished by lower creatures like the monkeys (III. 9). Rāma pierced a golden-bodied deer with an arrow and Vāli was killed treacherously (III. 10) Kumbhakarna used to sleep for six months (III. 12). A bridge was built by the monkeys on the great ocean (III. 12). It is to remove these and such other inconsistencies, anomalies and supernatural elements that Pauma-chariyam is written as is evident from the words of Gautama who says, ' All that the bad poets have described (in Rāmāyana etc.) is a lie (III. 15).

(4). The author and his date.

Very little is known about the life and parentage of Vimalasūri, the author of Paumachariya. All that we can gather from the concluding verses of Paumachariya is that he belonged to the Nāgīlvamśa and that his teacher and grand teacher were Vijaya and Rāhu respectively.

The date of Vimalasūri has not yet been finally settled. However, by examining the current theories and the available material, we may arrive at a provisional date. The author himself states that he composed his Paumachariya in 530 A. V, which would be 64 A. D, accepting Dr. Jacobi's date of the Nirvāna of Mahāvīr. The Nāgīlvamśa to which

our author belonged has been identified with the Nāgendra gachchha which, according to Kalpasūtra, was established in 93 A. D. So allowing a period of about 50 years for the teacher and grand teacher of Vimala, we must place him somewhere in the second century A. D.

Dr. Jacobi assigns the 3rd century A. D. for the composition of Paumachariya. He traces certain Greek influences in Paumachariya. For instance, Paumachariya contains a verse which describes the planets by their Greek terms. He assumes that Greek influence cannot be traced in India before the 3rd century A. D. This is Dr. Jacobi's main argument for assigning such a late date for Paumachariya. A Nepalese manuscript of Yavan-jāṭaka which has been now discovered shows traces of Greek influence, and its date has been accepted to be 169 A. D. It may be safely concluded from this that the evidence of Greek influence alone is not sufficient for pushing forward Vimala's date to the 3rd century A. D.

Following Diwan Bahadur K. H. Dhruva, S. C. Upadhyaya has attempted to place our author in the 7th or the 8th century A. D. But his arguments are not convincing. He, too, discovers Greek influence in the work. From this, at the most, it can be concluded that the author could not have lived before the Christian Era. The date given by the author himself, which is the earliest one, comes after the Christian era. Upadhyaya's argument of the use of the 'Text word' is also not convincing. By what stretch of reasoning can it be said that Vimala followed Māgha and others from whom he differed in the use of the 'Text word'?

He further argues that Vimala is much influenced by later dramatists and poets such as Kālidāsa and others in the descriptions of the seasons etc. This argument has been dismissed by Prof. Abhyankar who remarks:—“*The descriptions of the seasons, water sports, hells, and amorous gestures have been more or less conventional ones, ever since the time of the earliest Indian epics, and similarity of thought and expression in this matter can never be a criterion for the fixing of the dates of any two writers whose writings show much resemblance in those matters.*”

Finally having assigned such a late date for Vimala as the 7th or 8th century A. D., how can Mr. Upadhyaya agree with Dr. Jacobi in saying that the language of Paumachariya is “primitive” and “not yet grammatically refined”?

Therefore, relying on the fact that our author belonged to the Nāgīlavamśa, that Yavanajātaka—which also shows Greek influence in it—has been placed in the 2nd century A. D. and that Vimala has not borrowed from later dramatists and poets, we will not be much in the wrong if we discard all other current dates and place Vimala in the 2nd century A. D.

(5). The Language and style.

The book is written in Jain Mahārāstrī. It differs from the principal Prākṛt in the following points:—(i) यधुति. As a general rule, when क, ग, च, ज, etc. are dropped, the remaining अवर्णः e अ or आ, if preceded by अ or आ, is pronounced like a lightly articulate य. Thus नगर becomes नयर; in Jain Mahārāstrī however, we have thsi य even

when preceded by vowels other than अ or आ. Thus लोक would be लोअ in Jain Mahārāstri, while it is लोअ or लोअ in the principal Prākṛt. (ii) Non-initial न is invariably changed to ण, while initial न is changed to ण optionally. But in Jain Mahārāstri, generally the initial न is retained (iii) In Jain Mahārāstri, देश्य words are used here and there. Besides these general characteristics we find that the language of पुरमचरिय is influenced by the Ardhamāgadhī language, for we come across forms like कट्टु. Cases are interchanged. For instance Loc. is used for Inst. Similarly, Inf. is used for Abs. and vice versa

True to the tradition of epic writers, the author has sustained the narrative interest to the end of the book. But the peculiar feature of his book, is the introduction of religious sermons in many places. The author loses no opportunity of doing this. We may even venture to say that he is at pains to introduce such sermons and they occupy the major portion of the book. The author is at his best when writing these sermons. He also does his duty equally well in giving descriptions of countries, towns and kings, though such descriptions are free from the high ornamental style of later times. The vocabulary is simple and Desī words are used freely. The style is, thus, suited to the intellectual level of the average reader for whom it is intended.

SUMMARY.

(6). Chapter I.

The author begins his work by offering salutations to the twentyfour Tirthankaras, their Ganadharas and other great sages. He then gives his intention of narrating the story

of Padma (Rāma) 'as it has been handed down traditionally'. 'The origin of the world and races, Rāma's departure to the forest; birth of Lava (Lava) and Ankuśa (Kūśa), Rāma's Liberation and his various previous existences—are the seven topics in this Parāna. (32). He then gives a very brief summary of all the chapters. Chapter I, therefore, serves as a table of contents for the whole book.

Chapter II.

'In the Island of Jambudwīpa, in the southern part of the Bharata country, there is a country named Magadha' (1). 'In the very midst of this country, there was an ancient town named Rājapura.' (8). A king by name अशक ruled there. (15). There was another town by name Kunda-grāma where ruled an excellent king by name Siddhārtha (21). He had a wife called Triśalā (22). Mahāvira, the twenty-fourth and last Prophet of the Jains was born of them. 'Once upon a time, the Vira Jina having known the defect of the worldly life became full of detachment and entered the a-cetic order (29). After he got omniscience, he wandered enlightening the noble beings by his preaching (36). In the course of his wanderings Mahāvira once went to the great Vipulā mountain (37). Indra with various other gods went to Mahāvira to pay respect (38-47). Shrenika the king of Magadha, went there to pay homage to Mahāvira (48). In the assembly of kings and gods, Gautama, the foremost disciple of Mahāvira, asked him about religion (60). 'Then Jina having a serene voice preached in Ardhamāgadhī language the religion which causes welfare of all the living beings (61). Mahāvira's sermon:—The world consists of living and non-living substances. The soul which

is originally pure comes into contact with Karma and enjoys happiness or misery according as its actions are good or bad. It has to wander through the four existences of gods, human beings, lower creatures and hell beings. It is only with difficulty that the human birth is obtained. There are some men who even after getting the human birth do not make good use of it and lose it like the nectar in the hand. While others turn it to good account and obtain infinite bliss. Jain religion is like a boat to cross the ocean of worldly life (62-96). Listening to this sermon, the gods, the kings as also king Shrenika returned (98). Shrenika saw Mahāvira in the dream and asked him his doubts (102). When he woke up, he pondered over the sermon of Mahāvira and some doubts occurred to him about the life of Rāma. In order to get his doubts removed, he became eager to go to Mahāvira.

Chapter III.

Accordingly he went to Gautama, the foremost disciple of Mahāvira. Shrenika then disclosed his doubts about Rāmāyana and expressed his desire to listen to the history of Rāma from him. Before narrating the story of Rāma, Gautama gave the detailed information and history of the Universe. The human world is situated in the middle of the Universe. In its centre is the continent of Jambu which is surrounded by Lavana ocean. The Jambu Dvīpa has got six mountains which divide it into seven countries such as Bharata, Airāvata and others.

In the Bharata country were born the fourteen Kulakaras of whom Nābhi was the last. He had a wife named Marudevi. Vṛṣabha, the first prophet of the Jains, was born of her

womb. When he was born, Indra with various other gods came down to the house of Nābhi. The delighted gods showered jewels on the house of Nābhi. Hariuegamesin, the general of the army of gods, took the Jina Vṛsabha in his hands and brought him near the king of gods. The gods then took him to the mountain Meru where they bathed him with the water of the milky ocean. After offering prayers, Indra brought back Vṛsabha and caused him to be placed on the lap of his mother. Then the gods returned.

When Vṛsabha was grown up, he assumed the kingship and carried on the government. He had hundred sons besides Bharata and Bāhubali who were prominent and had two daughters named Brāhmi and Sundari. It was in his time that the orders of Ksatriya, Vaiśya and Shūdra were established.

Once on seeing a blue garment, he became averse to worldly life and thought of practising penance. On learning this thought in his mind, the Lokāntika gods came down and praised him for the same. Then they, along with Vṛsabha, went to the park Vasantatilaka where the Jina took the initiation of a monk. The gods having celebrated the festivity for renunciation of the Jina, went to their respective places. And the Jina wandered on the earth in the company of four thousand ascetics.

Once Nami and Vinami went to Vṛsabha and stood near him with swords in their hands. Then Dharanendra went there and asked, 'For what reason are you both standing near the Jina?'. Nami replied, 'Oh lord, we have no royal splendour and it is for this purpose that we have approached the Jina?'. As soon as these words were uttered, Dharana bestowed on them diverse lorea possessing supernatural powers. The best mountain Vaitādhya was recommended

for their residence. The demi-god Nami, having gone to the southern range of that mountain, founded fifty cities. In the northern range also were founded many cities. And this region became the residence of the Vidyādharas. And these Vidyādharas living in both the ranges enjoyed all prosperity and happiness and followed the pure path of religion preached by the Jina.

Chapter IV.

Then the revered Tirthankara began to wander over the earth. Once in the course of his wandering he went to Gajapura where ruled king Shreyānsa. When he started on his begging tour, it was only after a long time that he was offered the juice of sugar-cane by king Shreyānsa, the people being ignorant of the mode of offering alms to the ascetics.

By the annihilation of Ghāti Karmas, he got omniscience. Knowing the attainment of omniscience, the gods went to pay homage. Then the Ganadbara said, 'Revered sir, the living beings being helpless wander in the infinite worldly life; tell them the means to cross it'. Thereupon, the Jina delivered a sermon on the religion to be observed by the monks and householders.

Vrsabha's sermon:—

'The five great vows, the five ways of carefulness and the three controls constitute the religion of the ascetics'. 'That which is possessed of the five lesser vows and is spread over the seven disciplinary vows, is the religion of householders'.

'Listening to the words of religion preached by the Jina, the crowds of men and gods obtained right faith and

became averse to worldly life.' 'Some of them became ascetics; others accepted the vows of the householders'.

'At that time, full sovereignty was obtained by king Bharata'. 'The hundred sons of the revered Jina Vṛṣabha accepted monkhood'. Bāhubali was always hostile to Bharata. A fight ensued between them in which Bharata was defeated. But at this very moment, Bāhubali was enlightened, determined to be an ascetic and began to practise penance.

Now the king Shreṇika asked Gautama about the origin of the class of Brahmins. In reply, Gautama said:—

Origin of the Brahmins:—

Once king Bharata invited the ascetics in the company of Vṛṣabha to take food in his house. But this being not allowed for the ascetics, they declined it. Bharata then invited the householders and honoured them greatly. Matī-sāgara, a minister of king Bharata told him a prophecy that the house-holders honoured by him will be heretics in the time of Mahāvīra, the twenty-fourth Tīrthankara. At this, Bharata ordered them to be banished. Thereupon being teased by the people, they sought resort of Vṛṣabha. Vṛṣabha prohibited Bharata from teasing them in the words, 'Do not strike' (मा हण). On this account, they were called Māhanas (Brahmins).

'Having shown the path of religion to the people, the revered lord of the three worlds (Vṛṣabha) obtained liberation on the mountain Astāpada'.

पउमचरियं ।

सिद्धसुरकिन्नरोरुग्-दणयइभुवणिन्दयन्दपरिमहिये ।

उसहं जिणवरयसहं अवसप्पिणिभाइतित्थयरं ॥ १ ॥

अजियं विजियफसायं अपुणन्भवसंभवं भवविणात्तं ।

अभिनन्दणं च सुमहं पउमाभं पउमसच्छायं ॥ २ ॥

तिज्जगुत्तमं सुपासं ससिप्यमं जिणवरं कुसुमदन्तं ।

अह सीयलं मुणिन्दं सेयंसं चैव वसुपुज्जं ॥ ३ ॥

विमलं तहा अणन्तं धम्मं धम्मासयं जिणं गन्ति ।

कुन्थुं कसायमहणं अर जियारिं महाभागं ॥ ४ ॥

माल्लं मालियभवोहं मुणिमुज्जयसुज्जयं तियसनाहं ।

पउमस्स इमं चरियं जस्स य तिच्छे समुप्यद्यं ॥ ५ ॥

नमि नेमि तह य पासं उरगमहाफणिमणीसु पज्जलियं

वीरं विलीणरयमल तिहुयणपरिघन्दियं भयवं ॥ ६ ॥

अन्ने वि जे महारिसि गणहर अणगार लद्धमाहप्पे ।

मणवयणकायगुत्ते सन्ने सिरसा नमंसाभि ॥ ७ ॥

नामावलियनिवद्धं आयरियपरंपरागयं सन्ने ।

योच्छामि पउमचरियं अहाणुपुब्बि समासेण ॥ ८ ॥

को वणिणरुण तीरइ नीसेसुं पउमचरियसुं गन्धं ।

मौत्तण केवलजिणं तिकालनाणं हयइ जस्स ॥ ९ ॥

जिणवरमुहाओ अद्धो जो पुब्बि निग्गओ बहुविशप्पो

सो गणहरेहि धम्मिओ सुत्तेवमिणो य उवइट्ठो ॥ १० ॥

एवं परंपराए परिहाणी पुव्वगन्थअच्छाणं ।

नाऊण कालभावं न रुसियव्वं युहजणेणं ॥ ११ ॥

अत्थेत्य विसंमसीला केवि नरा दोसगहणतह्विच्छा ।

तुट्ठा वि सुभणिएहिं एक्कं पि गुणं न गेणहन्ति ॥ १२ ॥

सव्वन्नुभासियत्थं भणन्ति कइणो जेहागमगुणेणं ।

किं वज्जसुइभिन्ने न रियइ तन्तू महारयणे ॥ १३ ॥

एत्थं चिय परिसाए नराण चित्ताइ बहुवियप्पाइं ।

को सक्को घेतुं जे पवणहयाइं व पत्ताइं ॥ १४ ॥

तित्थयरेहि वि न कयं एक्कमयं तिहुयणं मुयधरेहिं ।

अह्मारिसेहि किं पुण कीरइ इह मन्दबुद्धीहिं ॥ १५ ॥

जइ वि हु दुग्गहहियओ लोगो यहूकूडकवडमेहावी ।

तह वि य भणामि संपइ स बुद्धिविहवाणुसारेणं ॥ १६ ॥

देहं रोगाइण्णं जायं तडिविलसियं पिव अणिच्चं ।

नवरं कव्वगुणरसो जाव य ससिसुरगहचक्कं ॥ १७ ॥

तह्हा नरेण निययं महइमहापुरिसकित्तणुच्छाहं ।

हियए च्चियं कायव्वं अत्तार्णं वेयमाणेणं ॥ १८ ॥

ते नाम हौन्ति कण्णा जे जिणवरसासणम्मि सुइपुण्णा ।

अन्ने विदूसगस्स व दारुमया चेव निम्मविया ॥ १९ ॥

तं चेव उत्तमङ्गं जं घुम्मइ वण्णणाइ सामन्ने ।

अन्नं पुण गुणरहियं नालियरकरङ्कयं चेव ॥ २० ॥

जिणदरिसणुज्जया वि हु जे नयणा ते हवन्ति सुपस्तथा ।

मिच्छत्तमइलिया पुण चित्तयरेणं य निम्मविया ॥ २१ ॥

जिणवरकहाणुरत्ता दन्ता ते हौन्ति कन्तिंसंजुत्ता ।

सेसा सिलेसकज्जे जाया वि हु वयणवन्धम्मि ॥ २२ ॥

किं नाम्नियाणं कीदृक् बहुविद्समुग्धगन्धलुङ्गाय ।
मुसुयत्यगन्धगन्धं ज्ञा न वि ज्ञाणेइ लोङ्गम्मि ॥ २३ ॥

जे वि य सममुद्गावं भणन्ति ते उत्तमा इहं ओट्टा ।
अन्ने सुत्तजल्लुगा पट्टीमंबुक्कसमस्सरिसा ॥ २४ ॥

ज्ञा ज्ञाणइ समयरस्से मा जीह्वा सुन्दरा ह्वइ लोए ।
दुव्वयणतिक्खवधारा सेसा छुरिय ध्व नवघडिया ॥ २५ ॥

तें पि य ह्वइ पहाणं मुहकमलं जं गुणेषु नत्तिहं ।
अन्नं विळं घ भण्णइ भरियं त्रिय दन्नकीडाणं ॥ २६ ॥

जो पढइ मुणइ पुरिसो मामण्णे उज्जमेइ सत्तीए ।
नो उत्तमो ह्ण लोए अन्नो पुण सिप्पियकओ व्य ॥ २७ ॥

भव्यायरेण एवं पुरिसेणं उज्झऊण मूढन्तं ।
होयव्यं नयमइणा जिणमान्णभत्तिजुत्तेण ॥ २८ ॥

अह पउमचरियतुहं वीरमहागयचरेण निम्मविए ।
मग्गे परंपराए अज्ज वि कइकुञ्जगण गमो ॥ २९ ॥

तह कइघरगयमयगन्धलोलुओ महुयरो व्य मग्गेणं ।
पयदाणविन्दुदिट्ठी अहमधि नेणं त्रिय पयट्ठो ॥ ३० ॥

सुत्ताणुसारस्सरिस्सं रइयं गाहाहि पायडफुडत्थं ।
विमलेण पउमचरियं संखेव्वेणं निन्नामेह ॥ ३१ ॥

ठिइयंससमुप्पत्ती पत्थाणरणं लवंकुसुप्पत्ती ।
निव्वाणमणेयभवा सत्त पुराणेत्थ अहिगारा ॥ ३२ ॥

पउमस्स चेट्ठियमिणं कारणमिणमोऽहिगारसंजुत्तं ।
तिसल्लासुण्ण भणियं सुत्तं संखेव्वओ मुणइ ॥ ३३ ॥

वीग्ग्स्म पवरठाणं विउलगिरीमन्थए मणभिरामे ।
तह इन्दभूइकहियं सेणियरणस्स नीसेसं ॥ ३४ ॥

कुलगरवंसुप्पती नीईण लोकारणं चैव ।
 उसभजिणत्तम्मणुब्भव अहिसेयं मन्दरगिरिम्मि ॥ ३५ ॥
 उवणसं चिय विविहं लोगस्स य अत्तिनासणं चैव ।
 सामण्णकेवलुब्भव अइसयकुसुमोहबुट्ठीओ ॥ ३६ ॥
 सव्वसुरासुरमहियं निव्वाणं परममोक्खमाहप्पं ।
 भरहस्स वाहुवलिणो तह संगामं जहावत्तं ॥ ३७ ॥
 जाईण य उप्पत्ती कुत्तित्थमाणविविहवेसधारीणं ।
 विज्जाहरवंसस्स य उप्पत्ती विज्जुदन्तस्स ।
 उवसगं पि य घोरें मुनिवरवसहस्स संजयन्तस्स ।
 केवलनाणुप्पत्ती विज्जाहरणं च धरणेणं ॥ ३९ ॥
 अजियस्स य उप्पत्ती पुण्णघणसुहासुहं समोसरणे ।
 विज्जाहरस्स दिन्नं सरणं जह रक्खसिन्देणं ॥ ४० ॥
 दिन्नं रक्खसयइणा ठाणं च वरो जहा कुमारस्स ।
 सगरस्स य उप्पत्ती दुक्खं सामण्णनिव्वाणं ॥ ४१ ॥
 अइकन्तमहारक्खो जम्मणविहवस्स कित्तणं चैव ।
 तह रक्खसयंसस्स य पवत्तणं चैव नायव्वं ॥ ४२ ॥
 घाणरकेऊण तहा वंसुप्पत्ती कमेण नायव्वा ।
 तडिकेसिस्स य चरियं उदहिकुमारेण सहियस्स ॥ ४३ ॥
 किक्किन्धियन्धयाणं सिरिमालाखेयराण आगमणं ।
 वहणं च विजयसीहस्स कोवणं असणिवेयस्स ॥ ४४ ॥
 अन्धयवहं पवेसो पायालंकारपुरवरे तइया ।
 किक्किन्धपुरनिवेसं महुगिरिउवर्णि मणभिरामं ॥ ४५ ॥
 लद्धागमणपवेसं सुकेसिपुत्ताण बलमहन्ताणं ।
 निग्घायमरणहेऊ मालिस्स य संपयं विउलं ॥ ४६ ॥

वेयङ्गदक्षिणवणाप सेहीण चक्र्यालनयरम्मि ।
 इन्द्रस्म य उप्यती विजाहरसेदिसामितं ॥ ४७ ॥
 मालिस्स यहं जुञ्जे वेसमणकुमारत्तम्मणुप्पन्ती ।
 कुसुमन्तवरुञ्जाणे सुमालिपुत्तस्स य पवेसं ॥ ४८ ॥
 केकसिसहम्मंजोगं निद्रिसणं तन्थ परमसुमिणाणं ।
 जणणं च दहमुहस्स य विजासमुवासणं चेव ॥ ४९ ॥
 खोहं जक्खस्स अणादियस्स तह आगमं सुमालिस्स ।
 मन्दोयरीणं लम्भं कक्षाण निरिक्खणं चेव ॥ ५० ॥
 तह भाणुकण्णचरियं कोवं वेसमणउच्चमं चेव ।
 रक्खवसत्तक्खाण रणं घणयस्स तवो य नायव्यो ॥ ५१ ॥
 दहमुहलङ्कागमणं अचलोयणंपुच्छणं जिणवराणं ।
 हरिसेणस्स य चरियं पुण्णं तह पायमहणं च ॥ ५२ ॥
 गहणं मत्तमहागय भुवणालंकारनामवेयस्स ।
 टाणं त्तमस्स लद्धं रिक्खवयाइच्चकिक्खिन्वो ॥ ५३ ॥
 दहवयणदूसणाणं पायालंकारपुरघरपवेसं ।
 चन्दोयरस्स विरहे अणुगहाडुक्खसंघट्टं ॥ ५४ ॥
 नं सो विराहियपुरे सुग्गीवसिरीसमागमं चेव ।
 घालिस्स य पव्वजा खोहं अट्टाचयनगस्स ॥ ५५ ॥
 सुग्गीवसुत्ताराप लम्भं मरणं च साहसगइस्स ।
 संतायं चिय परमं वेयङ्गमं दहमुहस्स ॥ ५६ ॥
 अणरणासहस्रकिरणाण ताण वेरग्गतत्तनासं च ।
 महुपुव्वमवक्खाणं उवरम्भाप य अहिलासं ॥ ५७ ॥
 विजाणं चिय लम्भं महिन्द्रायस्स लच्छिनासं च ।
 दहमुहमन्दरगमणं पुणरवि य नियत्तणं चेव ॥ ५८ ॥

अणगारमहरिसिस्म वि अणन्तविरियस्स केवलुप्पत्ती
रावणनियमग्गहणं हणुयस्स समुन्मवं चेव । ५९ ॥

अट्टावयस्स उवरिं महिन्दंपल्हायदरिसणसिणेहं ।
पवणञ्जयस्स कोवं तह अञ्जणउज्झणं चेव ॥ ६० ॥

सिट्ठं च मुणिवरेणं हणुयपरभवसमूहसंयन्धं ।
सुईं हणुल्लहपुरे कया य पडिसूरनामेणं ॥ ६१ ॥

भूयाडवीएँ मज्जे पवणञ्जयखेयरस्स य निओगं ।
तह दरिसणूसवसुहं विज्जाहरिअञ्जणाएँ समं ॥ ६२ ॥

पवणञ्जयपुत्तमहावलस्स तह दाखणं रणं परमं ।
रज्जं दसाणणस्स य जिणउस्सेहन्तरं चेव ॥ ६३ ॥

वलकेसवपडिसत्तूणं चेट्ठियं चक्खवट्ठिपमुहाणं ।
दसरहरज्जुप्पत्ती केगइयरसंपयं परमं ॥ ६४ ॥

इन्देण समं जुज्झं कारुणं य गिण्हियं दहमुहेणं ।
संबेगसमावन्नो नरवइ दिक्खं समणुपत्तो ॥ ६५ ॥

गमस्स लक्खणस्स य भरहस्स य तह य सत्तुनिहणस्स ।
० उप्पत्ती सीयाए विदेह तह सोगसम्बन्धं ॥ ६६ ॥

नारयसीयालिहणं दट्टूणं सहोयरस्स मूडत्त ।
कन्नासयंवरत्थं उप्पत्ती चावरयणस्स ॥ ६७ ॥

दसरहनियस्स दिक्खं पासे मुणिसव्वभूयसरणस्स ।
यवगयभवाणं कहणं समागमं चेव सीयाए ॥ ६८ ॥

केगइयरस्स लम्भं रज्जं भरहस्स परममाहण्यं ।
तह लक्खणो य रामो सीया य गया विदेग्गम्मि ॥ ६९ ॥

तह वज्जकण्णनरवइ-विचेट्ठियं घरकुमारिलम्भं च ।
वसिकाररुद्धभूर्हं विमोयणं चालिखिल्लस्स ॥ ७० ॥

अंरुणुगामासन्ने रामपुरिनिवेशणं परमरम्मं ।
 वणमालासंजायं अइविरियसमुच्चई चेव ॥ ७१ ॥
 लाभो जियपउमाण कुलदेसविहसणाण उवसग्गं ।
 वंसगिरिमत्थआवरि जिणहरकरणं च रामेण ॥ ७२ ॥
 दड्डुण दाणविभयं जडाउणो नियमलद्धमाहप्यं ।
 नागरहारोहं चिय संवुक्कविवायणं चेव ॥ ७३ ॥
 केगइपुत्तागमणं सरदूसणविग्गहं परमघोरं ।
 सीयाहरणनिमित्तं सोगं चिय रामदेवस्स । ७४ ॥
 भिग्घं विराहियस्स य आगमणं दूसणस्स य यहं च ।
 रयणजडिविज्जनासं सुग्गीघसमागमं चेव ॥ ७५ ॥
 साहसगइस्स य यहं सीयापडियत्तिकारणं लम्भं ।
 मिलणं विहीसणेणं विजायलकेसिसंपत्ती ॥ ७६ ॥
 तह कुम्भयण्णइन्दइ भुयङ्गपासेसु वन्धणं परमं ।
 लक्खणसत्तिपहारं तह य विसह्वागमं चेव ॥ ७७ ॥
 दहमुहपवेसणं चिय भयणं जिणसन्तिसामिनाहस्स ।
 तह पाडिहेरगमणं लङ्काए पवेसणं चेव ॥ ७८ ॥
 चक्कुपर्त्ता तह लक्खणस्स दहमुहविवायणं चेव ।
 वरजुधईण पलायं आगमणं चेव केवल्लिणो ॥ ७९ ॥
 इन्दइपमुहाण तहा दिक्खा सीयासमागमं घत्तं ।
 नारयलङ्कागमणं साण्यपुरीएवेसं च ॥ ८० ॥
 पुच्चभवाण य चरियं भरहगयाणं जहा समक्खायं ।
 भरहस्स य पच्चजा दविओ चिय लक्खणो रज्जे ॥ ८१ ॥
 लद्धा मणोरमा वि य सिरिवच्छालीइदेहधारिस्स ।
 मरणं च समावन्नं सुमहल्लवणस्स संगामे ॥ ८२ ॥

महुरापुरिदेसस्स य उवसग्गविणासणं जणवयस्स ।
सत्तरिसीण उवत्ती सीयानिव्वासणं चेव ॥ ८३ ॥

अह वंज्जत्तद्धनरवइदिट्ठा सीया लवंकुसुप्पत्ती ।
जेऊण नरवरिन्दे पियरेण समं कयं जुज्झं ॥ ८४ ॥

सयलत्तणभूसणाणं नाणुपत्ती सुराण आगमणं ।
वत्तं च पाडिहेरं सीयाएँ भीसणभवोहं ॥ ८५ ॥

घोरं तयोविहाणं कयन्तवयजे सयंवरे खोहं ।
दिक्खा य कुमाराणं भामण्डलदुग्गई चेव ॥ ८६ ॥

हणुयस्स य पव्वज्जा लक्खणपरलोगगमणहेउम्मि ।
लवणकुसाण य तवो रामपलावं च सोगं च ॥ ८७ ॥

पुव्वभवदेवत्तणियं दिक्खं चिय राघवस्स निगन्थं ।
केवलनाणुप्पत्ती तहेव निव्वाणगमणं च ॥ ८८ ॥

सव्वं पि एवमेयं सुणन्तु इह सज्जणा य मज्झत्था ।
सिद्धिपहं संपत्तं पउम विमलेण भावेण ॥ ८९ ॥

एयं अट्टमरामदेवचरियं वीरेण सिट्ठं पुरा
पच्छा उत्तमसाहवेहि धरियं लोगस्स उब्भासियं ।
एत्ताहे विमलेण पायडफुडं गाहानिवद्ध कयं
सुत्तत्थं निसुणन्तु संपइ महापुण्णं पवित्तक्खरं ॥ ९० ॥

॥ इति पउमचरिए सुत्तविहाणो नाम उरुसो समतो ॥

चञ्चरचउक्कमणहर-पेच्छणयमहन्तमहुरनिग्घोसं ।
 पण्डियजणसुसमिद्धं अक्खलियचरित्तवहुसत्थं ॥ १३ ॥
 किं जंपिण्ण वहुणा तं नयरं गुणसहस्सआवासं ।
 अमरपुरस्स य सोहं घेत्तूण व होज्ज निम्मवियं ॥ १४ ॥
 एवंविहे य नयरे वसइ निवो तत्थ सेणिओ नाम ।
 नरवइगुणेहि जुत्तो वेसमणो चेव पच्चक्खो ॥ १५ ॥
 भमरनिभनिद्धकेसो वियसियवरपउमसरिसमुहसोहो ।
 घणपीणकट्ठिणखन्धो थोरुन्नयदीहवाहुजुओ ॥ १६ ॥
 वित्थिण्णपिहुलवच्छो करयलसमगिज्जललियतणुमज्जो ।
 मयरायसरिसकडियेड समहियवरहत्थिहत्थोरू ॥ १७ ॥
 कुम्मवरचारुचलणो सोवण्णियपव्वओ ध्व दिप्पन्तो ।
 चन्दो व्व सोमवयणो सलिलनिही चेव गम्भीरो ॥ १८ ॥
 तं नत्थि जं न-याणइ नरिन्दविन्नाणनाणमाहण्यं ।
 सम्मत्तलद्धवुद्धीं गुरुदेवयपूयणसमत्थो ॥ १९ ॥
 विविहकलागमकुसलो वि माणवो तस्स वरनरिन्दस्स ॥
 सुच्चिरं पि भण्णमाणो गुणाण अन्तं न पाविज्जा ॥ २० ॥
 अत्थेत्थ भरहवासे कुण्डग्गामं पुरं गुणसमिद्धं ।
 तत्थ य नरिन्दवसहो सिद्धत्थो नाम नामेणं ॥ २१ ॥
 तस्स य बहुगुणकलिया भज्जा तिसल त्ति रूवसंपत्ता ।
 तीए गम्भम्मि जिणो आयाओ चरिमसमयम्मि ॥ २२ ॥
 आसणकम्पेण सुरा मुणिऊण जिणेसरं समुप्पन्नं ।
 सव्वे वि समुच्चलिया परिओसुत्थिभन्नरोमञ्जा ॥ २३ ॥
 आगन्तूण य नयरे गन्धोदयवारिवरिसणं काउं ॥
 घेत्तूण जिणवरिन्दं मन्दरसिहरम्मि संपत्ता ॥ २४ ॥

ठविऊण पण्डुकम्बल- सिंहाए सीहासणे मणिविचित्ते ।
अभिसिञ्चन्ति सुरिन्द्रा खीरोदहिवारिकलसेहिं ॥ २५ ॥

आकम्पिओ य जेणं मेरू अहुट्टण लीलाए ।
तेणेह महावीरो नामं सि कयं सुरिन्देहिं ॥ २६ ॥

नमिऊण जिणवरिन्दं थोऊण पयाहिणं च काऊणं ।
पुणरवि माउसयासे उवेन्ति देवा तिलोयगुरू ॥ २७ ॥

सुरवइदिग्नाहारो अहुट्टयअमयलेवलेहेणं ।
उम्मुक्कयालभावो तीसइवरिसो जिणो जावो ॥ २८ ॥

अह अघया कयाई संवेगपरो जिणो मुणियदोसो ।
लोगन्तियपरिकिण्णो पच्चज्जमुवागओ वीरो ॥ २९ ॥

अह अट्टकम्मरहियस्स तस्स छाणोवओगजुत्तस्स ।
सयलज्जगुज्जोयगरं केवलनारं समुप्पन्नं ॥ ३० ॥

रुहिरं खीरसवण्णं मलसेयविवज्जियं सुरभिगन्धं ।
देहं सलक्खणगुणं रविप्पमं चैव अइविमलं ॥ ३१ ॥

नयणा फन्दणरहिया नहकेसा वट्टिया य निद्धा य ।
जोयणसयं समन्ता मारीइविवज्जिओ देसो ॥ ३२ ॥

जत्तो ठवेइ चलणे तत्तो जायन्ति सहसपत्ताइं ।
फलभरनमिया य दुम्मा साससमिद्धा मही द्दोइ ॥ ३३ ॥

आपरिससमा धरणी जायइ इह अद्धमागही वाणी ।
सरए व निम्मलाओ दिसाओ रयरेणुरहियाओ ॥ ३४ ॥

ठायइ जत्थ जिणिन्दो तत्थ य सीहासणं रयणच्चित्तं ।
जोयणघोसमणहरं दुन्दुहि मुरकुमुमबुट्ठी य ॥ ३५ ॥

एवं सो मुणिवसहो अट्टमहपाडिहेरपरियरिओ ।
विहरइ जिणिन्दभाणू वोहिन्तो भवियकमलाइं ॥ ३६ ॥

अइसयविहइसहिओ गणगणहरसयलसङ्घपरिचारो ।
 विहरन्तो चिय पत्तो विउलगिरिन्दं महावीरो ॥ ३७ ॥
 नाऊण देवराया विउलमहागिरिवरे जिणवरिन्दं ।
 पुरावणं चलगो हिमगिरिसिहरस्स संकासं ॥ ३८ ॥
 सिंदूररइयकुम्भं विरइयनक्खत्तमालकयसोहं ।
 घण्टारवनिग्घोसं गणइयलुग्भिन्नमयलेहं ॥ ३९ ॥
 गुमुगुमुगुमन्तमहुयर-निलीणमयसुरहिवासियसुयन्धं ।
 चलचवलकण्णचामर-चाउद्धुव्वन्तधयमालं ॥ ४० ॥
 सामाणियपरिकिण्णो अळरसुग्गीयमाणमाहप्पो ।
 सध्वसुरासुरसहिओ विउलगारिं आगओ इन्दो ॥ ४१ ॥
 दट्टुण जिणवरिन्दं करयलजुयलं करीय सीसम्मि ।
 सक्को पहट्टमणसो थोऊण जिणं समाढत्तो ॥ ४२ ॥
 मोहन्धयारतिमिरे सुत्तं चिय सयलजीवलोयभिणं ।
 केवलकिरणदिवायर तमेव उज्जोश्यं विमलं ॥ ४३ ॥
 संसारभवसमुद्दे सोगमहासलिलवीइसंघट्टे ।
 पोओ तुमं महायस संतारो भवियवणियाणं ॥ ४४ ॥
 संसारभवकडिल्ले संजोगविओगसोगतरुगहणे । ।
 कुपहपणट्टाण तुमं सत्थाहो नाह उप्पन्नो ॥ ४५ ॥
 तुह नाह को समत्थो सम्भूयगुणाण कुणइ परिसंखा ।
 सुइरम्मि भण्णमाणा अवि वाससहस्सकोडीहिं ॥ ४६ ॥
 थोऊण देवराया अत्ते वि चउव्विहा सुरनिकाया ।
 भावेण कयपणामा उवविट्ठा सन्निवेसेसु ॥ ४७ ॥
 मगहाहिवो वि राया दट्टुण सुरागमं जिणसगासे ।
 भइचइयरेण महया तो रायपुराओ नीहरिओ ॥ ४८ ॥

पत्तो य तमुदेसं मत्तमहागयवराओ उत्तिण्णो ।
 थोऊण जिणवरिन्दं उवविट्ठो मगहसामन्तो ॥ ४१ ॥
 पुव्वविणिमिमयभागं जोयणपरिवेढमण्डलाभोयं ।
 पायारत्तिउणमणिमय-गोउरवित्थिण्णकयसोहं ॥ ५० ॥
 अह द्दोणिण य वन्ध्वारा अट्टमहाधयवडायसंजुत्ता ।
 अट्टट्ट नाडयाहं दारे दारे य नचन्ति ॥ ५१ ॥
 सोलस वरवावीओ फमत्तुप्पलविमलसलिलपुण्णाओ ।
 चउमु वि दिसामु मज्जे हवन्ति चत्तारि चत्तारि ॥ ५२ ॥
 भयवं पि तिहुयणगुरू विचित्तसीहासणे मुहनिविट्ठो ।
 छत्ताइछत्तचामर- असोमभामण्डलसणाहो ॥ ५३ ॥
 एवंविहम्मि तत्तो सुरवरमेलीण जणसमूहम्मि ।
 पत्तेयं पत्तेयं वन्ध्वारं कित्तइस्सामि ॥ ५४ ॥
 पढमम्मि य वन्ध्वारे परिस्सा निग्गन्थमहरिस्सीणं तु ।
 तयणन्तरं पि धीप सोहम्मार्इसुरवहणं ॥ ५५ ॥
 तइयम्मि य वन्ध्वारे परिस्सा अज्जाण गुणमहन्तीणं ।
 तत्तो परं तु नियमा जोइसकन्नाण परिस्सा य ॥ ५६ ॥
 वन्तरवहण तत्तो परिस्सा उण भयणवासियवहणं ।
 तत्तो परं तु नियमा जोइसियाणं सुरवरणं ॥ ५७ ॥
 वन्तरमवणिन्द्राणं वन्ध्वारेसु य हवन्ति परिस्साओ ।
 सोहम्मार्इण तथो देवाणं कप्पयासीणं ॥ ५८ ॥
 अवरम्मि य वन्ध्वारे परिस्सा मणुयाण नरवरिन्द्राणं ।
 होइ त्तिरिक्खाण पुणो परिस्सा पुव्वुत्तरे भागे ॥ ५९ ॥
 एवं पसन्नचित्ते सुरवरमेलीण पत्थिवसमूहे ।
 पुच्छइ धम्माधम्मं तित्थयरं गोयमो नमिउं ॥ ६० ॥

तो अद्धमागहीए भासाए सव्यजीवहियजणणं ।
 जलहरगम्भीररवो कहेइ धम्मं जिणवरिन्दो ॥ ६१ ॥
 दव्वं च होइ दुविहं जीवाजीवा तहेव नायव्वं ।
 जीवा हवन्ति दुविहा सिद्धा संसारवन्ता य ॥ ६२ ॥
 जे हांन्ति सिद्धजिवा ताण अणन्तं सुहं अणोवमियं ।
 अक्खयमयलमणन्तं हवइ सया वाहपरिमुक्कं ॥ ६३ ॥
 तत्थ य संसारत्था दुविहा तसथावरा मुणेयव्वा ।
 उभए वि हुन्ति दुविहा पज्जत्ता तह अपज्जत्ता ॥ ६४ ॥
 पुढवि जल जलण मारुय वणस्सईं शेव थावरा भणिया ।
 वेइन्दियाइ जाव उ दुविहतसा सद्धि इयरे य ॥ ६५ ॥
 जं तं अजीवदव्वं धम्माधम्माइमेयभिन्नं च ।
 भव्वाण सिद्धिगमणं तं विवरीयं अभव्वाणं ॥ ६६ ॥
 मिच्छत्तजोगपंचय तह य कसाएसु लेससहिपसु ।
 एएसु शेव जीवो वन्धइ असुहं सया कम्मं ॥ ६७ ॥
 नाणेण दंसणेण य चारित्ततवेण सम्मसहिपणं ।
 मणवयणकायगुत्तो अज्जणइ अणन्तयं पुण्णं ॥ ६८ ॥
 अट्टविहमेयभिन्नं कम्मं संखेवओ समक्खायं ।
 वज्जन्ति य मुच्चन्ति य जीवा परिणामजोगेणं ॥ ६९ ॥
 संसारपवन्नाणं जीवाण विंसयसङ्गमूढाणं ।
 जं होइ तक्खणसुहं तं पुण दुक्खं अगेगधिहं ॥ ७० ॥
 जाव य निमित्तपमाणो कालो वच्चेज्ज नरयलोगम्मि ।
 तावं चिय नत्थि सुहं जीवाणं पावकम्माणं ॥ ७१ ॥
 दमणेसु ताडणेसु य वन्धणनिष्मच्छणाइदोसेसु ।
 दुक्खं तिरिक्खजीवा अणुहवमाणा य अच्छन्ति ॥ ७२ ॥

संजोगविष्यभागे लाहलाहे य रागदोसेसु ।
 मणुयाण इवइ दुक्खं सारीरं माणसं चैव ॥ ७३ ॥
 अप्पिड्डियदेवाण वि द्दूण महिट्ठिय सुरसमूहे ।
 जं उप्पज्जइ दुक्खं तत्तो गुरयं चवणकाले ॥ ७४ ॥
 प्यारिसम्मि घोरे संसारं चाउरुद्धमग्गम्मि ।
 दुक्खेहि नघरि जीवो भट्टो मणुयत्तणं लहइ ॥ ७५ ॥
 लद्धे वि माणुसत्ते सवराइकुलेसु मन्दविमयेसु ।
 उत्तमकुलम्मि दुक्खं उप्पत्ती होइ जीवस्स ॥ ७६ ॥
 उप्पन्नो विं ह् सुकुले यामणयहिरन्धमूयकुणित्थुज्जो ।
 दुक्खेहि लहइ जीवो निरोगपञ्चिन्द्रियं रूवं ॥ ७७ ॥
 सव्याण सुन्दराणं लद्धे वि समागमे अपुण्णस्स ।
 न हविज्ज धम्मबुद्धो मूढस्स उ लोभमोहेणं ॥ ७८ ॥
 उप्पन्ना वि य बुद्धी धम्मसुवारीं कुधम्महम्मेषु ।
 तद्द वि य पुण भाभिज्जइ न लहइ जिणदेसियं धम्मं ॥ ७९ ॥
 लद्धूण माणुसत्तं जन्स न धम्मं सया हवइ चित्तं ।
 तस्स किर करयत्थं अमयं नट्टं चिय नरस्स ॥ ८० ॥
 केइत्थ धीरपुरिसा चारित्तं गिण्हऊण भावेण ।
 अक्खण्डियचारित्ता जाव ठिया उत्तमट्टम्मि ॥ ८१ ॥
 अन्नं पुणो वि केई वीसं जिणकारणाइ भावेउं ।
 तेलोक्खोभणकरं अणन्तसोक्खं समज्जन्ति ॥ ८२ ॥
 अन्ने त्वं विगिट्ठं काउं थोवावसेससंसारा ।
 दो तिण्णिण भवे गन्तुं निव्वाणमणुत्तरमुवेन्ति ॥ ८३ ॥
 काऊण तवमुयारं आराहिय धीवलेण कालगया ।
 ते होन्ति चरअणुत्तर-विमाणवासेसु अहमिन्दा ॥ ८४ ॥

ततो च्या समाणा हलहरचक्रहरभोगरिद्धीओ ।
 भोत्तूण सुचिरकालं धम्मं काऊण सिञ्जन्ति ॥ ८४ ॥
 वेत्तूण समणधम्मं घोरपरीसहपराइया अन्ने ।
 भज्जन्ति संजमाओ सेवन्ति अणुव्ययाणि पुणो ॥ ८६ ॥
 तुडा हवन्ति अन्ने दरिसणमेत्तेण जिणवरिन्दाणं ।
 पच्चम्खाणनिविर्त्ति न वि ते सुचिणे वि रोण्हन्ति ॥ ८७ ॥
 मिच्छत्तमोहियमई निस्सीला निव्वया गिहारम्मे ।
 पविसन्ति महाघोरं संगामं विसयरसलोलो ॥ ८८ ॥
 अन्ने वि करिसणाई चावारा विविहज्जन्तुसंवाधा ।
 काऊण ज्जन्ति नरयं तिव्वमहावेयणं घोरं ॥ ८९ ॥
 मायाकुड्डिलसहावा कूडितुलाकूडमाणववहारा ।
 धम्मं असहहन्ता तिरिक्खज्जोणी उवणमन्ति ॥ ९० ॥
 उज्जुयधम्मायारा तणुयकसाया सहावभदा य ।
 मज्झिमगुणेहि जुत्ता लहन्ति ते माणुसं जम्मं ॥ ९१ ॥
 अणुधयमहव्वएहि य चालतवेण य हवन्ति संजुत्ता ।
 ते ह्वोन्ति देवलोए देवा परिणामज्जोगेणं ॥ ९२ ॥
 दंसणनाणचरित्ते सुद्धा अत्तोन्नकरणजोएसु ।
 देहे वि निरवयक्खा सिद्धिं पावेन्ति धुयकम्मा ॥ ९३ ॥
 तं अक्खयं अणन्तं अब्बावाहं सिवं परमसोक्खं ।
 पावन्ति समणसीहा कम्मट्टविवज्जिया मोक्खं । ९४ ॥
 चउगइमहासमुद्ध जीवा घोलन्ति कम्मपडिवद्धा ।
 न य उत्तरेज्ज केई मोत्तुं जिणधम्मवोहित्थं ॥ ९५ ॥
 संसारमहागिम्हे दुक्खायवत्तिव्ववेयणुमहवियं ।
 जिणवयणमेहसीयल-उल्लहवियं सयलजियलोयं ॥ ९६ ॥

अह ते सुणिनु धम्मं जिणवरमुह्वकमलनिग्गयं मेघा ।
 सम्मत्तलद्धवुद्धी गया य निययाइ टाणाइं ॥ ९७ ॥
 मगहाहिवो वि राया वीरजिणं पणमिऊण भावेणं ।
 सव्वपरिवारसहिओ कुसग्गनयरं समणुपत्तो ॥ ९८ ॥
 ताव य दिवसवसाणे अत्थं चिय दिणयरो समल्लीणो ।
 मउलन्ति य कमलाइं विरहो चक्कायमिहुणाणं ॥ ९९ ॥
 उच्छरइ तमो गयणे मइलन्तो दिसिवहे कसिणवण्णो ।
 सज्जणवरिउज्जोयं नज्जइ ता दुज्जणसहावो ॥ १०० ॥
 राया वि निययभवणे मणिदीवज्जलन्तकिरणविच्छुरिण ।
 सयणे सुहप्पसुत्तो कुसुमपडोच्छइयपल्लङ्गे ॥ १०१ ॥
 निहं सेवन्तो चिय सुविणे वि पुणो पुणो जिणवरिन्दं ।
 पेच्छइ पुच्छइ य तओ संसय परमं पयत्तेणं ॥ १०२ ॥
 वणगुरुगभीरगज्जिय-निणायवहुतूरवन्दिसहेणं ।
 अह उट्ठिओ महप्पा थुव्वन्तो मङ्गलसपरिहं ॥ १०३ ॥
 चिन्तेऊण पवत्तो भणियं वीरेण धम्मसंजुत्तं ।
 चक्कहराइनराणं भुवणमिणं हवइ परिहाणं ॥ १०४ ॥
 पउमचरियंमि एत्तो मणो महं कुणइ परमसंदेहं ।
 कह वाणरेहि निहया रक्खसवसहा अइयला वि ॥ १०५ ॥
 जिणवरधम्मेणं चिय महइमहाकुलसमुच्चवा जाया ।
 विजासयाण पारं गया य यलगवियया वीरा ॥ १०६ ॥
 सुव्वन्ति लोयसत्थे रावणपमुहा य रक्खसा सव्वे ।
 वसलोहियमंसाई-भक्खणपाणं कयाहारा ॥ १०७ ॥
 किर रावणस्स भाया महावलो नाम कुम्भयण्णो त्ति ।
 छम्मासं विगयभओ सेज्जासु निरतरं सुयइ ॥ १०८ ॥

जइ वि य गएसु अङ्गं पेह्लिज्जइ गरुयपव्वयसमेसु ।
 तेल्लघडेसु य कण्णा पूरिज्जन्ते सुयन्तस्स ॥ १०९ ॥
 पडुपडहत्तरसइं न सुणइ सो सम्मुहं पि वज्जन्तं ।
 न य उट्टेइ महप्पा सेज्जाप अपुण्णकालम्मि ॥ ११० ॥
 अह उट्टिओ वि सन्तो असणमहाघोरपरिगयसरीरो ।
 पुरओ हवेज्ज जो सो कुञ्जरमहिसाइणो गिलइ ॥ १११ ॥
 काऊण उदरभरणं सुरमाणुसकुञ्जराइवहुएसु ।
 पुणरवि सेज्जारूढो भयरहिओ सुयइ छम्मासं ॥ ११२ ॥
 अन्नं पि एव सुव्वइ जह इन्दो रावणेण संगामे ।
 जिणिऊण नियलवद्धो लङ्कानयरी समाणीओ ॥ ११३ ॥
 को जिणिऊण समत्थो इन्दं ससुरासुरे वि तेलोके ।
 जो सागरपेरन्तं जम्बुद्वीवं समुद्धरइ ॥ ११४ ॥
 एरावणो गइन्दो जस्स य वज्जं अमोहपहरत्थं ।
 तस्स किर चिन्तिएण धि अन्नो वि भवेज्ज मसिरासी

॥ ११५ ॥

सीहो मएण निहओ साणेण य कुञ्जरो जहा भग्गो ।
 तह विवरीयपयत्थं कईहि रामायणं रइयं ॥ ११६ ॥
 अलियं पि सव्वमेयं उववत्तिविरुद्धपच्चयगुणेहिं ।
 न य सदहन्ति पुरिसा हवन्ति जे पण्डिया लोए ॥ ११७ ॥
 एवं चिन्तन्तो च्चिय संसयपरिहारकारणं राया ।
 जिणदरिसणुस्सुयमणो गमणुच्छाहो तओ जाओ ॥ ११८ ॥
 घरकमलनिवद्धा निग्गयालीसमत्ता
 महुरसरनिनायाच्चन्तरम्मा पदेसा ।
 तरुपवणवलग्गा पुप्फरेणुं मुयन्ता
 विमलकिरणमन्ताइच्चभासा विमुद्धा ॥ ११९ ॥

॥ इय पउमचरिए सेणियाचिन्ताविहाणो नान बिईओ समुदंसओ समत्तो ॥

विज्ञाहरलोगवर्णनं

अन्धाणिमण्डवन्थो मन्वाल्कारभूसियसरीरो ।
 मामन्तमउडमोत्तिय-किरणसमुज्जलियपार्वीडो ॥ १ ॥
 मां तत्थ मगहराया मुणिदरिसणकारणेक्कउच्छाहो ।
 आरुहइ वरगइन्दं परिहत्थं लक्खणपसत्थं ॥ २ ॥
 अह निग्गओ पुगओ गयवररहजोहतुरयपरिकिण्णो ।
 वच्चइ नरिन्दवमहो जत्थइच्छइ गोयमो भयवं ॥ ३ ॥
 पत्तो य तं पपसं मुणिवरणसंघमज्झयारम्मि ।
 पेच्छइ गणहरवसहं सरयरथिं चैव तेपणं ॥ ४ ॥
 ओयरिय गयवराओ काऊण पयाहिणं मुणिं राया ।
 पणमइ पददुमणमो अज्जलिमउलं सिरे काउं ॥ ५ ॥
 दिग्गासीस धिय सो उयविहो मुणिवरस्स पामूले ।
 देहकुसलाइ सव्वं पुच्छइ परमेण विणरणं ॥ ६ ॥
 नाऊण थ पत्थावं पुणरवि विणओवयारसंजुत्तो ।
 संमयतिमिरावहरं अह पुच्छइ गोयमं राया ॥ ७ ॥
 पउमचरियं महायस अहयं इच्छामि परिफुडं सोउं ।
 उप्पाइया पसिद्धी कुसत्थवादीहि विघरीया ॥ ८ ॥
 जइ रावणो महायस निसायरो मुरवरो ध्व अइघिरिओ ।
 कह मो परिहओ धिय घाणरतिरिपहि रणमज्जे ॥ ९ ॥
 गमेण कणयदेहो सरेण भिशो मओ अरण्णम्मि ।
 सुग्गीवसुतारत्थं छिहेण विचारओ वाली ॥ १० ॥
 गन्नूण देवनिलयं मुरघर जिणिऊण समरमज्झम्मि ।
 ददकदिणनियलयदो पवेसिओ चारगेहम्मि ॥ ११ ॥
 सव्वन्थमत्थकुमलो छम्मासं मुयट कुम्भकण्णो वि ।

कह पाणरेहि वद्धो सेउ च्चिय सायरवरम्मि ॥ १२ ॥

भयवं कुणह पसायं कहेह तच्चत्थ हेउसंजुत्तं ।

संदेहअन्धवारं नाणुज्जोषण नासेह ॥ १३ ॥

तो भण्णइ गणहरिन्दो सुणेहि नरवसह दिनकण्णमणो ।

जह केवलीण सिद्धं अहमवि तुम्हं परिकहेमि ॥ १४ ॥

न य रक्खसो त्ति भण्णइ दसाणणो णेय आमिसाहारो ।

अलियं ति सव्वमेयं भणन्ति जं कुकइणो मईमूढा ॥ १५ ॥

न य पीढयन्धरहियं कहिज्जमाणं पि देइ भावत्थं ।

पत्थिव हीणं च पुणो वयणमिणं छिन्नमूलं व ॥ १६ ॥

पढमं खेत्तविभागं कालविभागं च तत्थ वण्णेहं ।

महइमद्वापुरिसाण य चरियं च जहकमं सुणसु ॥ १७ ॥

अत्थि अणन्ताणन्तं आगासं तस्स मज्झयारम्मि ।

लोओ अणाइनिहणो तिमेयभिद्धो हवइ निच्चो ॥ १८ ॥

वेत्तासणसारिसो च्चिय अह लोगो चेव होइ नायव्यो ।

अल्लरिसमो य मज्झे उवारिं पुण मुरयसंठाणो ॥ १९ ॥

सव्वो य तालसारिसो तीसु य वलएसु होइ परिणद्धो ।

मज्झम्मि तिरियलोओ सायरद्वीवेषु बहुएसु ॥ २० ॥

तस्स वि य मज्झदेसे जम्बुद्वीवो य दप्पणायारो ।

पक्कं च सयसहस्सं ज्ञोयणसंखा पमाणेणं ॥ २१ ॥

सो य पुण सव्वओ च्चिय लघणसमुद्देण संपरिक्खित्तो ।

पउमवरवेइयाए दारेसु समुज्जलसिरीओ ॥ २२ ॥

मज्झम्मि मन्दरगिरी चउकाणणमण्टिओ रयणचित्तो ।

नवनउइ सहस्साइं समुस्सिओ दस य वित्थिण्णो ॥ २३ ॥

ज्ञोयणसहस्समेगं अहोगओ वज्जपडलमल्लीणो ।

उवारिं च चूलियाए सोहम्मं चेव फुसमाणो ॥ २४ ॥

छच्छेय य चासहरा चासा सत्तेय ह्योन्ति नायव्या ।
चोद्दस महानईशो नाभिगिरी चैव चत्तारि ॥ २५ ॥

वीसं चम्भारगिरी चोत्तीस ह्यन्ति रायहाणीशं ।
वेयड्ढपव्यया वि य चोत्तीसं चैव नायव्या ॥ २६ ॥

अट्ट य सट्टीशो तद्द गुहाण सीहासणाण पुण तीमं ।
उत्तरदेवकुरुणं मज्जे वरपायवं दिव्यं ॥ २७ ॥

दो कञ्चणकृदसया छच्छेय दहा ह्यन्ति नायव्या ।
चित्तविचित्ता य दुवे जमलगिरी ह्योन्ति दो चैव ॥ २८ ॥

छम्भोगभूमिभागा वरपायवमण्टिया मणभिरामा ।
एएसु य टाणेमुं ह्यन्ति जिणचेइयघराइं ॥ २९ ॥

अद्द एत्तो लयणज्जे दीवा चत्तारि ह्योन्ति नायव्या ।
जिणचेइएसु रम्मा भोगेण य दिव्यलोगसमां ॥ ३० ॥

जम्बुदीवे भरहस्स दक्खिणगे रस्सवमाण दीवो न्थि ॥
दीवो गन्धव्याणं अवरेण ठिओ विदेहस्स ॥ ३१ ॥

तत्तो परचयस्स य किन्नरदीवो उ होइ उत्तरओ ।
पुव्वविदेहस्स पुणो पुव्वेण ठिओ वरुणदीवो ॥ ३२ ॥

भरहेरवएसु तद्दा हाणी बुट्टी य होइ नायव्या ।
सेसेसु होइ कालो सेत्तसु अवट्टिओ निशं ॥ ३३ ॥

जम्बुदीवाहियई अणादिओ सुरचगे महिदीओ ॥
देवमहस्सममगो सामिचं कुणइ सव्वेसि ॥ ३४ ॥

आसि पुरा भरहमिणं उत्तरकुरुमरिसभोगमंपुणं ।
वरकव्यरुध्मपउरं सुम्मामुम्मामसु अइरम्मं ॥ ३५ ॥

तिण्णेव गाउयाइ उच्चत्तं नाण होइ मणुयाणं ।
वउरंसं संटाणं आउट्टिई तिण्णि पहाइं ॥ ३६ ॥

तुडियङ्ग भोयणङ्गा विहसणङ्गा मयङ्ग वत्थङ्गा ।
 गिहज्जोइदीवियङ्गा भायणमल्लङ्ग कप्पदुमा ॥ ३७ ॥
 एण्हि मणभिरामं जहिच्छियं दसविहं महाभोगं ।
 भुञ्जन्ति निचसुहिया गयं पि कालं न याणन्ति ॥ ३८ ॥
 आउम्मि थेवसेसे मिहुणं जणिऊण परमलायणं ।
 कालं काऊण तओ सुरवरसोक्खं पुण लभन्ति ॥ ३९ ॥
 सीहादओ वि सोमा न वि ते कुप्पन्ति एकमेकस्स ।
 सच्छन्दसुहविहारी ते वि हु भुञ्जन्ति सोक्खाइं ॥ ४० ॥
 भरहेरवएसु तहा हाणी बुद्धी य हवइ कालस्स ।
 न य हाणी न य बुद्धी सेसेसु य होइ खेत्तेसु ॥ ४१ ॥
 एयं सुणिउं राया पुच्छइ साहुं पुणो पणमिऊणं ।
 केण कएण मणूसो उप्पज्जइ भोगभूमीसु ॥ ४२ ॥
 तो भणइ गणहरिन्दो जे एत्थं उज्जुया नरा भदा ।
 ते भोगभूमिमग्गं लहन्ति साहुप्पयाणेणं ॥ ४३ ॥
 जे कुच्छिएसु दाणं देन्ति सुहभोगकारणनिमित्तं ।
 ते कुञ्जराइ जाया भुञ्जन्ति गयाणं तं सोक्खं ॥ ४४ ॥
 जह खेत्तम्मि सुकिट्ठे वीयं वड्डइ न तस्स परिहाणी ।
 एवं सुसाहुदाणे विउलं पुण्णं समजेइ ॥ ४५ ॥
 एकम्मि जह तलाए धेणुयसप्पेण पाणियं पीयं ।
 सप्पे परिणमइ विसं धेणुसु खीरं समुब्भवइ ॥ ४६ ॥
 तह निस्सीलसुसीले दिघ्नं दाणं फलं अफलर्यं च ।
 होही परम्मि लोए पत्तविसेसेण से पुण्णं ॥ ४७ ॥
 एवं दाणविसेसो नरवइ कहिओ मए समासेणं ।
 कुलगरवंसुप्यत्ती भणामि एत्तो निसामेहि ॥ ४८ ॥

जह चन्दो परिवइदइं ओसरइ य अप्पणो सभावणं ।
 उस्सप्पिणी वि वइदइ एवं अयसप्पिणीहाणी ॥ ४९ ॥
 तइयम्म कालसमए पहोयमअट्टभागसेसम्मि ।
 पढमो कुलगरवसभो उप्पन्नो पडिमुई नामं ॥ ५० ॥
 जाईसरो महप्पा ज्ञाणइ जो तिण्णि जम्मसंबन्धे ।
 तस्स य मुई पसन्ना वसइ मुहं सव्वभो वसुद्धा ॥ ५१ ॥
 एवं समइकन्ते काले तो सम्मुई समुप्पन्नो ।
 खेमं करो य एत्तो तओ य खेमंधरो जाओ ॥ ५२ ॥
 सीमं करो महप्पा जाओ सीमंधरो पयाणन्दो ।
 तत्तो य चक्खुनामो उप्पन्नो भारहे घासे ॥ ५३ ॥
 वट्टण चन्दसूरे भीओ आसासिओ जणो जेणं ।
 सिट्ठं च निरवसेसं जहवत्तं कालसमयम्मि ॥ ५४ ॥
 तत्तो हवे महप्पा उप्पन्नो विमलवाहणो धीरो ।
 अभिचन्दो चन्दाभो मरुदेवपसेणई नाभी ॥ ५५ ॥
 एए कुलगरवसभा चोदस भरहम्मि जे समुप्पन्ना ।
 पुहईसु नीइकुसला लोयस्स वि पियसमा आसी ॥ ५६ ॥
 गिहपायवो विचित्तो बहुविहउजाणवाविपरिकिण्णो ।
 भोगठिईणावासो जत्थ य नाभी सयं वसइ ॥ ५७ ॥
 तस्स य बहुगुणकलिया जोव्यणलावण्णरूवसंपन्ना ।
 मरुदेवि ति पिया सा भज्जा देवी च पच्चक्खा ॥ ५८ ॥
 ताहं चिय परियम्मं हिरिसिरिधिइकित्तिवुद्धिलच्छीओ
 आणं करेन्ति निच्चं देवीओ इन्दवयणेणं ॥ ५९ ॥
 आहारपाणचन्दण-सयणासणमज्जणाइविणिओगं ।
 चट्टन्ति देवयाओ धीणागन्धव्वनट्टेणं ॥ ६० ॥

अह अन्नया कयाई, सयणिजे मंहरिहं सुहपसुत्ता ।
 पेच्छइ पसत्थसुमिणे मरुदेवी पच्छिमे जामे ॥ ६१ ॥
 धसह गय सीह वरसिरि दामं ससि रवि शयं च कलसं च ।
 सर सायरं विमाणं वरभयणं रयणकूडग्गी ॥ ६२ ॥
 सुमिणावसाणसमए जयसहुग्घुट्टूरसहेणं ।
 छजइ य नवविबुद्धा सरगमणे कमलिणि व्व ॥ ६३ ॥
 कयकोउयपरियम्मा नाभिसयासं गया हरिसियच्छी ।
 रयणासणोवविट्ठा कहइ य पइणो वरे सुमिणे ॥ ६४ ॥
 नाऊणाय सुविणत्थं नाभी तो भणइ सुन्दरी तुज्जं ।
 गम्ममि य संभूओ हौही तित्थंकरो पुत्तो ॥ ६५ ॥
 एवं सुणिनु वयणं मरुदेवी हरिसपूरियसरीरा ।
 पण्णुल्लकमलनेत्ता परिधोसुद्धिभन्नरोमञ्चा ॥ ६६ ॥
 छम्मासेण जिणवरो हौही गम्ममि चवणकालाओ ।
 पाडेइ रयणबुट्ठी धणओ मासाणि पन्नरस ॥ ६७ ॥
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 तेणं हिरण्णगम्भो जयमि उवगिज्जए उसभो ॥ ६८ ॥
 नाणेसु तीसु सहिओ गम्मे वसिऊण जम्मसमयमि ।
 अह निग्गओ महप्पा खोभन्तो तिहुयणं सयलं ॥ ६९ ॥
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 मङ्गलविभूइस्सहियं आणन्दं कुणइ परितुट्ठी ॥ ७० ॥
 पुण्णाणिलाहयाइं ददुं चलियासणाइ देविन्द्रा ।
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 सङ्गण भयणवासी चन्तरदेवा वि पटहसहेणं ।
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कग्नाह्रिया वि चलिया घण्टासंज्ञेण योद्धिया सन्ता ।
 सध्विष्टिसमुदणं एन्ति इहं माणुसं लोगं ॥ ७३ ॥
 गयतुरयवमहकेसरि-विमाणवरवाहणेमु आरूढा ।
 देवा चउप्यारा तो नाभिघरं समणुपत्ता ॥ ७४ ॥
 धेरुलियवज्जमराय-ककेयणसुरकन्तपञ्जलियं ।
 पाटेन्ति रयणवुट्टं नाभिघरे हरिसिया देवा ॥ ७५ ॥
 सेणाणिओ वि ताहं घेत्तूण जिणेशरं सुरवइस्स ।
 उवणेइ करयलत्थं मायावालं ठविय पासे ॥ ७६ ॥
 काऊण सिरपणामं घेत्तूण जिणं ससंभमो सको ।
 पुलयन्तो य न तिप्पइ अच्छीण सहस्समेत्तेणं ॥ ७७ ॥
 तो सव्वसमुदणं देवा वचन्ति मन्दराभिमुहा ।
 गयणं समोत्थरन्ता आभरणसमुज्जलियसिरीया ॥ ७८ ॥
 दिट्ठो य नगवरिन्दो फलिहसिल्लाविविहरयणपम्मारो ।
 सुललियलयाविलो लिय-पलम्बलम्बन्तवणमालो ॥ ७९ ॥
 सिहरकरनिवहनिगाय-विविहमहामणिमऊहपञ्जलिओ ।
 दलरुइरविमलकोमल-पवणुद्धयपहवकरगो ॥ ८० ॥
 वरतरुणतरुवरुगाय-कुसुमसुयन्धट्टमहुयरीगीओ ।
 शुल्लुहुलवहन्तनिम्मल-उग्गालिवहन्तजलनिवहो ॥ ८१ ॥
 हरिनउलवसहकेसरि-वराहरुरुचमरसावयसमिद्धो ।
 विगयभयजणियमणहर-सच्छन्दरमन्तघणवन्दो ॥ ८२ ॥
 गरुडवरकिन्नरोरग-किंपुरिससमूहचड्डियपरसो ।
 तियसवहुमहुरमम्मण-गन्धव्वुग्गीयसव्व्यदिसो ॥ ८३ ॥
 एयारिन्गुणकलिओ मेरू तस्सुत्तमे महासिहरे ।
 अह ते महाणुभावा औइण्णा सुरवरा सव्वे ॥ ८४ ॥

दिट्टा य पण्डुकम्बल-सिला समुज्जलमणी सुपज्जलिया ।
 चन्द्रपहंसन्निया सा उम्भासन्ती दस दिसाओ ॥ ८५ ॥
 सीहासणे जिणिन्दो ठविओ सक्केण द्दुत्तुट्टेणं ।
 अभिसेयं च महरिहं काऊण सुरा समाढत्ता ॥ ८६ ॥
 पडुपडहभेरिस्सल्लरि-आइङ्गमुइङ्गसह्वपणवाणं ।
 जम्माभिसेयत्तं समाहयं मेहनिग्घोसं ॥ ८७ ॥
 गन्धव्वजक्खकिन्नर-तुम्बुरुयसहोरगा अणेगविहा ।
 वरकुसुमचन्दणागुरु-दिव्वंसुयचामरविहत्था ॥ ८८ ॥
 नच्चन्ति केइ तुट्टा अवरं गायन्ति महुरसहेणं ।
 अप्फोडणचलणवियम्भणाइ केइत्थ कुव्वन्ति ॥ ८९ ॥
 अवरत्थ आयवत्तं धरेन्ति उवरिं समोत्तिओहकुलं ।
 घणगुरुगभीरसइं वायन्ति य दुन्दुहीअन्ने ॥ ९० ॥
 नच्चन्ति य सविलासं अमरवहूओ सभावहावत्थं ।
 सललियपयनिक्खेवं कडक्खदिट्ठीवियारिल्लं ॥ ९१ ॥
 उवरिं च कुसुमवासं मुञ्चन्ति सुरा विचित्तगन्धं ।
 जह निम्मलं पि गयणं खणेण रयधूसरं जायं ॥ ९२ ॥
 तो सुरगणेहि तुरियं कलसा खीरोयसायरजल्लओ ।
 भरिऊण य आणीया अभिसेयत्थं जिणिन्दस्स ॥ ९३ ॥
 घेत्तूण रयणकलसं इन्दो अहिसिञ्चिऊणमाढत्तो ।
 जयसइमुहलमुहरव-थुइमङ्गलकलयलारावं ॥ ९४ ॥
 जमवरुणसोममाई अन्ने वि महिट्ठिया सुरवरिन्दा ।
 पयया पत्तन्नचित्ता, जिणाभिसेगं पकुव्वन्ति ॥ ९५ ॥
 इन्दाणीपमुहाओ देवीओ सुरहिगन्धचुण्णहिं ।
 उव्वट्टन्ति सहरिसं पल्लवसरिसग्गहत्थेहिं ॥ ९६ ॥

काऊण य अभिसैर्य विहिणा आभरणभूसणनिओगं ।
 विरपइ सुरवरिन्दो त्रिणस्स अङ्गेषु परितुट्ठो ॥ १७ ॥
 चूडामणि से उवरिं संताणयसेहरं सिरे रइयं ।
 कण्णेषु कुण्डलाइं भुयासु माणिक्कडयाइं ॥ १८ ॥
 कडिसुत्तयं पिणद्धं कडियटपट्टमि त्रिणवरिन्दस्स ।
 दिव्वंसुयस्स उवरिं उन्मासइ रयणपञ्जलियं ॥ १९ ॥
 सब्बायरेंण एयं काऊणामरणभूसियसरीरं ।
 हरिसियमणो सुरिन्दो थोऊण त्रिणं समाडत्तो ॥ २० ॥
 जय मोहतमदिवायर जय सयलमियङ्क भवियकुमुयाणं ।
 जय भयसायरम्मोभण सिंरिेवच्छविहसिय जयाहि ॥ २०१ ॥
 अत्ते वि सुरवरिन्दा सच्चभूयगुणेहि त्रिणवरं थोउं ।
 काऊण य तिक्कयुत्तं जहागया पडिगया सञ्चे ॥ २०२ ॥
 हरिणगवेसी वि तथो थाणंहु त्रिणसरं निययगेहं ।
 ठविऊण माडअङ्गे सुरालयं सो वि संपत्तो ॥ २०३ ॥
 दट्टूण य मरुदेवी दिव्वालंकारभूमियं पुत्तं ।
 पुलइयरोमञ्जइया न माइ नियपन्नु अङ्गेषु ॥ २०४ ॥
 नाभी वि सुयं दट्टुं सुरकुङ्कुमयहलदिन्नचच्चिकं ।
 घररयणभूसियङ्गं तइलोक्काइंसयं चइइ ॥ २०५ ॥
 उयरम्मि जं पविट्ठो उमभो जणणीणं कुन्दसन्निवण्णो ।
 उमभो त्ति तेण नामं कयं तु नाभीण मुट्टेण ॥ २०६ ॥
 अणुदियहं परिचइइ अङ्गुट्टयन्नमयलेहणवलेणं ।
 सुरदारयपरिकिण्णो कीलणयसपम्पु कीलन्तो ॥ २०७ ॥
 पत्तो सरीरविद्धिं कालेणऽप्येण परमलायणो ।
 लक्ष्मणगुणाण निल्लभो सिरियच्छुक्किण्णवच्छयलो ॥ २०८ ॥

धनुषश्चसउच्चत्तं देहं नारायवज्रमंघयणं ।
 लक्ष्मणसहस्रसहियं रवि व्य तेण पञ्जलियं ॥ १०९ ॥
 आहारपाणवाहण-सयणासणभूषणाइयं विविहं ॥
 देवेहि तस्स सर्व्व उवणिज्जइ तवखणे परमं ॥ ११० ॥
 कालसभावेण तओ नट्टेसु य विविहकप्परुक्खेसु ।
 तइया इक्खुरसो च्चिय आहारो आसि मणुयाणं ॥ १११ ॥
 विघ्नाणसिप्परहिया धम्माधम्मेण वज्जिया पुहई ।
 कल्लाणपयरणाणं न य पासण्डाण उप्पत्ती ॥ ११२ ॥
 तइया धणएण कया नयरी वरकणगतुङ्गपागारा ।
 नवजोयणवित्थिण्णा वारस दीहा रयणपुण्णा ॥ ११३ ॥
 उस्सभज्जिणेण भगवया गामागरनगरपट्टणनिवेसा ।
 कल्लाणपयरणाणि य सयं च्च सिप्पाण उवइट्ठं ॥ ११४ ॥
 रक्खणकरणनिउत्ता जे तेण नरा महन्तदढसता ।
 ते खत्तिया पसिद्धि गया य पुहइम्मि विक्खाया ॥ ११५ ॥
 थाणिज्जकरिसणाई गोरक्खणपालणेसु उज्जुत्ता ।
 ते होन्ति वइसनामा वाचारपरायणा धीरा ॥ ११६ ॥
 जे नीयकम्मनिरया परपेसणकारया निययकालं ।
 ते होन्ति सुहवग्गा बहुमेया चेव लोगम्मि ॥ ११७ ॥
 जेण य जुगं निविट्ठं पुहईए सयलसत्तसुहजणणं ।
 तेण उ जगम्मि घुट्ठं तं कालं कयजुगं नाम ॥ ११८ ॥
 भज्जा सुमङ्गला जिणवरस्स नन्दा तओ भवे वीया ।
 भरहाइकुमाराणं पुत्तसयं तस्स उप्पन्नं ॥ ११९ ॥
 दोण्णि य वरधूयाओ जोव्वणलायण्णकन्तिकलियाओ ।
 यम्भी वि सुन्दरी वि य जणम्मि विक्खायकित्तीओ ॥ १२० ॥

सामन्तमडपुरोहित्य-मेषावइसेट्टिभोइयाणं च ।
 दावेइ रायनीई लोगत्स वि लोगसंयन्धं ॥ १२१ ॥
 एवं रायवरसिरि भुञ्जन्तस्स उ अइच्छिओ कालो ।
 नीलं वासं इट्ठं संवेगपरायणो ज्ञाओ ॥ १२२ ॥
 कट्ठं अहो विलम्बइ लोओ परपेसणेसु आसत्तो ।
 उम्मत्तओ व्य नच्चइ कुणइ य बहुचेट्टियसयाइं ॥ १२३ ॥
 मणुयत्तणं असारं विज्जुलयाचञ्चलं हवइ जीयं ।
 बहुरोगसोगकिमिकुल-भायणभूयं हवइ देहं ॥ १२४ ॥
 दुक्खं सुहं ति मच्चइ जीओ विसयामिसेसु अणुरत्तो ।
 पुणरवि वट्ठं विनट्ठिउं न मुणइ आउं परिगलन्तं ॥ १२५ ॥
 एयं चिय विसयसुहं असासयं उज्झिऊण निस्सङ्गो ।
 सिद्धिसुहकारणन्धं करेमि तवसंजमुजोयं ॥ १२६ ॥
 ज्ञाव य चिन्तेइ इमं संसारोच्छेयकारणं उसमो ।
 ताव य मिसन्तमउडा देवा लोगन्तिया पत्ता ॥ १२७ ॥
 काऊण सिरपणामं भणन्ति साहु ति नाह पडिबुडो ।
 वोच्छिन्नस्स सुवट्ठो कालो इह सिद्धिमग्गस्स ॥ १२८ ॥
 एए भमन्ति जीया पुणरुत्तं जम्मसायरे भीमे ।
 जिणवयणपोयलग्गा तरन्तु मा णे चिरावेहि ॥ १२९ ॥
 एवं इहववमायस्स तस्स निम्बमणकारणे देवा ।
 तुरियं च समणुपत्ता सुरिन्दपमुहा चउवियया ॥ १३० ॥
 नमिऊण जिणवरिन्दं जयसहाला य सहस्सिं तुट्ठा ।
 धयलत्तचारुचामर-चलन्तकरपह्वसणाहा ॥ १३१ ॥
 वज्जिन्दनीलमरगय-चन्दणमणित्थचियकणयपरिवेहं ।
 आरुहइ सुग्गमाहित्यवन्धं तु सुदंसणं सिवियं ॥ १३२ ॥

बहुगामनयरपट्टण-आरामुज्जाणकाणणसमिद्धो ।

मणिरयणकञ्चणुज्जल-जलन्तघरनिवहपन्तीओ ॥ १५७ ॥

वरमहिसिगाइपउरो बहुविहधण्णेण मणहरालोओ ।

सच्चोसहिसंपन्नो महुस्वीरघण्ण पज्जरिओ ॥ १५८ ॥

अइउण्हसीयरहिओ उयघायविवज्जिओ पयइसोमो ।

नज्जइ य देवलोओ देसो विज्जाहराइण्णो ॥ १५९ ॥

रविकिरणकोमलाहय-वियसियवरकमलसरिसवयणाओ ।

विज्जाहरजुवईओ बहुविहलायण्णकलियाओ ॥ १६० ॥

विज्जाहरा उ तत्थ वि विज्जावलदप्पगव्विया सूरा ।

देवा व देवल्लोए भुअन्ति ज्जहिच्छिए भोए ॥ १६१ ॥

एवंविहा उभयसेट्ठिगया महन्ता ।

आहारपाणसंयणासणसंपउत्ता ॥

विज्जाहरा अणुहवन्ति सुहं समिद्धं ।

धम्मं करिन्ति विमलं च जिणोवइद्धं ॥ १६२ ॥

॥ इति पउमचरिए विज्जाहरलोमवण्णो नाम तइओ उइसओ समत्तो ॥

लोगट्टिडुसभमाहणाहियारो ।

अह भयवं तित्थयरो ज्ञाणं मोत्तूण दाणधम्मदं ।
 विहरेऊण पवत्तो नगरागरमण्डियं वसुहं ॥ १ ॥
 पउमेसु संचरन्तो गयपुरनयरं कमेण संपत्तो ।
 बहुगुणसयाण निलओ वसइ निवो जत्थ सेयंसो ॥ २ ॥
 मज्झण्हदेसयाले गोयरचरियाएँ अभिगओ नयरं ।
 धरपन्तीएँ भमन्तो दिट्ठो लोणेण तित्थयरो ॥ ३ ॥
 चन्दो व्य सोमवयणो तेएण दिवायरो व्य दिप्पन्तो ।
 लम्बियकरग्गजुयलो सिरिघच्छविहूसियसररीरो ॥ ४ ॥
 धरहारमउडकुण्डल-मणिमोत्तियपट्टचामराईणि ।
 उवणेइ जणवओ से न तेसु चित्तं समह्लियइ ॥ ५ ॥
 केइत्थ गयतुरङ्गम-रहवररयणाइमण्डणाडोवा ।
 पुरओ उवेन्ति तुट्ठा चलणपणामं च काऊणं ॥ ६ ॥
 सच्चङ्गसुन्दराओ कच्चाओ पुण्णचन्दवयणाओ ।
 देन्ति जणा सोममणा भिक्खवासणं धयाणन्ता ॥ ७ ॥
 जं जं उवणेइ जणो तं तं नेच्छइ जिणो विगयमोहो ।
 लम्बन्तजडाभारो नरघइभवेणं समणुपत्तो ॥ ८ ॥
 पासायतलत्थो वि य राया दट्टण जिणवरं एन्तं ।
 संभरिय पुव्वजम्मं पायन्भासं समह्लीणो ॥ ९ ॥
 काऊण य तिक्वयुत्तो पयाहिणं मयलपरियणसमग्गो ।
 चलणेसु तस्स पडिओ हरिसवमुन्भिन्नरोमञ्चो ॥ १० ॥
 अह रयणभायणत्थं अग्घं दाऊण सच्चभावेणं ।
 चलणजुयलपणामं करेइ विमलेण भावेणं ॥ ११ ॥
 संमज्झिओवलित्तं उहेसं तस्स परमसद्धाए ।

धम्मेण लहइ जीवो सुरमाणुसपरमसोभखमाहप्यं ।
 दुक्खसहस्सावासं पावइ नरयं अहम्मेणं ॥ २५ ॥
 भेहेण विणा बुद्धी न होइ न य वीयवज्जियं सस्सं ।
 तह धम्मेण विरहियं न य सोम्भं होइ जीवाणं ॥ २६ ॥
 जइ वि हु तवं विगिट्ठं करन्ति अक्षाणिया पयत्तेणं ।
 तह वि हु किंकरदेवा हवन्ति चइया तओ तिरिया २७ ॥
 ते भवसहस्सपउरे संसारे चाउरङ्गमग्गम्मि ।
 दुक्ख्खाणि अणुहवन्ता अणन्तकालं परिभमन्ति ॥ २८ ॥
 जिणवरधम्मं काऊण निव्वुया होन्ति केइ अहमिन्दा ।
 कप्पालयाहिवत्तं अचरे पावन्ति दहधम्मा ॥ २९ ॥
 जे वि य निग्गन्थाणं धुइं पउञ्जन्ति मव्वभावेणं ।
 ते तस्स फल्लगुणेणं न य कुगइपहं पवज्जन्ति ॥ ३० ॥
 सोऊण धम्मवयणं जिणवरकहियं नरामरसमूहा ।
 सम्मत्तलडबुद्धी संवेगपरायणा मुइया ॥ ३१ ॥
 केइत्थ समणसीहा हवन्ति ववगयपरिग्गह्कारम्भा ।
 पञ्चाणुव्वयजुत्ता केइ पुण मावया जाया ॥ ३२ ॥
 एवं सुरवरधसहा कहायसाणे जिणं पणमिऊणं ।
 सव्वे परियणसहिया गया य निययाइ टाणाइं ॥ ३३ ॥
 विहरइ जत्थ जिगिन्दां सो देवो मग्गसंनिहो होइ ।
 जौयणसयं समन्ता रोगाइविचज्जिओ रम्मो ॥ ३४ ॥
 अह उतहसेणपमुहा चउरासीयं तु गणहरा तस्स ।
 उप्पन्ना य सहस्सा तावइया चैव समणाणं ॥ ३५ ॥
 ताव य चकहरत्तं संपत्तं भरहरादणा सयलं ।
 हयगयजुवदसमग्गो चउटसरयणाहिवो धीगं ॥ ३६ ॥

उत्तमजिणस्स भगवभो पुत्तसयं चन्दसुरसरिसाणं ।
 समणत्तं पडिवन्नं सए य देहे निरवयक्खं ॥ ३७ ॥
 तक्खसिलारै महप्पा वाहुवली तस्स निच्चपडिकूलो ।
 भरहनरिन्दस्स सया न कुणइ आणापणामं सो ॥ ३८ ॥
 अह रुट्ठो चक्कहरो तस्सुवारिं सयलसाहणसमग्गो ।
 नयरस्स तुरियचवलो विणिग्गओ सयलवलसहिओ ॥ ३९ ॥
 पत्तो तक्खसिलपुरं जयत्तदुग्घुट्टकलयलारावो ।
 जुज्झस्स कारणत्थं सन्नद्धो तक्खणं भरहो ॥ ४० ॥
 वाहुवली वि महप्पा भरहनरिन्दं समागयं सोडं ।
 भडचडयरेण महया तक्खसिलारो विणिज्जारो ॥ ४१ ॥
 वलदप्पगव्वियाणं उभयवलाणं रसन्ततूराणं ।
 आभिट्ठं परमरणं नच्चन्तकवन्धपेच्छणयं ॥ ४२ ॥
 भणियो य वाहुवलिणा चक्कहरो किं वहेण लोयस्स ।
 दोण्हं पि होउ जुज्झं दिट्ठीमुट्ठीहि रणमज्जे ॥ ४३ ॥
 एवं च भणियमेत्ते दिट्ठीजुज्झं तओ समम्मडियं ।
 भग्गो य चक्खुपसरो पडमं चिय निज्जिओ भरहो ॥ ४४ ॥
 पुणरवि भुयासु लग्गा एक्केकं कडिणदप्पमाहप्पा ।
 चलचलणपीणपेह्णकरयलपरिहत्थविच्छोहा ॥ ४५ ॥
 अद्धतडिजोत्तवन्धणअवहत्थुव्वत्तकरणनिम्मविया ।
 जुज्झन्ति सवडहुत्ता अम्मग्गमाणा महापुरिसा ॥ ४६ ॥
 एवं भरहनरिन्दो निहओ भुयविक्रमेण संगामे ।
 तो मुयइ चक्करयणं तस्स घहत्थं परमरुट्ठो ॥ ४७ ॥
 विणिवायणअम्ममत्थं गन्तूण सुदरिसणं पडिनियत्तं ।
 भुयवलपरहमस्स वि संवेगो तक्खणुप्पन्नो ॥ ४८ ॥

त्रपद् अहो अकञ्जं त्रं ज्ञाणन्ता वि विमयलोमिह्ला ।
 पुरिसा कसायत्रसगा करेन्ति एक्केकमविरोहं ॥ ४९ ॥
 छारस्स कए नासन्ति चन्द्रणं मोत्तियं च दोरत्थे ।
 तह मणुयभोगमूढा नरा वि नासन्ति देविट्ठिं ॥ ५० ॥
 मोत्तुं कसायजुज्झं संत्तमजुज्झेण जुज्झिमो इण्हि ।
 परिसहभडेहि समयं जाव टिओ उत्तमट्ठम्मि ॥ ५१ ॥
 नमिऊण जिणवरिन्दं लोयं काऊण तत्थ वाहुवली ।
 थोसिरियसव्वसङ्को जाओ समणो समियपावो ॥ ५२ ॥
 काऊण सिरपणामं चक्कहरो भणइ महुरवयणेहिं ।
 मा गेण्हसु पव्वजं भुज्जसु रजं महाभोगं ॥ ५३ ॥
 संवच्छरपडिमत्थं वाहुवली पणमिऊण चक्कहरो ।
 सयलवलेण समग्गो साण्यपुरिं समणुपत्तो ॥ ५४ ॥
 वाहुवली वि महप्पा उप्पाडिय केवलं तथवलेणं ।
 निट्ठवियअट्ठकम्मो दुक्खविमोक्खं गओ मोक्खं ॥ ५५ ॥
 भरहो वि चक्कवट्ठीं एगच्छत्तं इमं भरहवासं ।
 भुज्जइ भोगम्मिद्धं इन्दो इव देवलोयम्मि ॥ ५६ ॥
 विजाहरनयरसमा गामा नयरा वि देवलोयसमा ।
 रायममा गिह्वइणो धणयसमा होन्ति नरवइणो ॥ ५७ ॥
 चउसट्ठिं महस्साइं जुवईणं परमरूवधारीणं ।
 वत्तीमं च महस्सा राईणं वज्जमउडाणं ॥ ५८ ॥
 मत्तवरवारणाणं चउगमीइं च भयसहस्साइं ।
 नाचइया परिसंवा रहाण धयछत्तचिन्धाणं ॥ ५९ ॥
 अट्ठारस कोडीओ तुरयाणं पवरवेगदृच्छाणं ।
 किंकरनरनारीणं को नम्म करेज्ज परिसंग्गा ॥ ६० ॥

चोद्स य महारयणा नद्य निहथोऽणेगनण्डपरिपुष्णा ।
 जलथलरयणावासा रन्निखलन्ते सुरगणेहि ॥ ६१ ॥
 पुत्ताण य पञ्चसया थमरकुमारोवभोगदुहलिया ।
 भरहस्त चक्रवर्णो रजत्रिभूई समशुपत्ता ॥ ६२ ॥
 जस्त य ज्रीहाण सयं बुद्धिविभागो हवेज्ज वित्थिण्णो ।
 सौ वि मणूसो न तरइ तस्त कहैउं सयलरजं ॥ ६३ ॥
 अह एवं परिकहिण पुणंरवि मगहाहियां एणामिऊणं ।
 पुच्छइ गणहरवसहं मणहरमहुरेहि वयणेहि ॥ ६४ ॥
 वण्णाप समुप्पत्ती तिण्हं पि सुया मए अपरिसेमा ।
 एत्तो कहेह भयवं उप्पत्ती सुत्तकण्ठाणं ॥ ६५ ॥
 हिंसन्ति सब्वजीवे करेन्ति कम्मं सया मुणिविरुद्धं ।
 नह वि य वहन्ति गव्वं धम्मनिमित्तम्मि काऊणं ॥ ६६ ॥
 एवं च भणियमेत्ते गणहरवल्लहो कहेइ भूयत्थं ।
 निसुणेहि य ता नरवइ एगमणो माहणुप्पत्ति ॥ ६७ ॥
 माएयपुरवरीए एगन्ते नाभिनन्दणो भयवं ।
 चिट्ठइ सुसङ्घसहिआं ताव य भरहो समणुपत्तो ॥ ६८ ॥
 पणउत्तमद्दमगो करजुयलं करिय तस्त पामूले ।
 तो भणइ चक्रवर्टी वयणमिणं मे नित्तामेह ॥ ६९ ॥
 भयवं अणुगहत्थं करन्तु समणा इमे समियपाया ।
 भुञ्जन्तु मज्झ गेहे परिसुद्धं फासुयाहारं ॥ ७० ॥
 तो भणइ जिणवरिन्दो भरह न कण्णइ इमो उ भाहारो ।
 समणाण संजयाणं क्षीयगदुहेसनिक्कण्णो ॥ ७१ ॥
 एवं सुणित्तु वयणं राया चिन्नेइ तग्गयमणेणं ।
 उग्गं तयोविहाणं चरन्ति समणा समियमाहा ॥ ७२ ॥

न य भुञ्जन्ति महरिसी मह गेहे मग्गिया वि पुणरुत्तं ।
तां सावयाण दाणं देमि कुडं अन्नपाणाइ ॥ ७३ ॥

एए वि य गिहिधम्मं पञ्चाणुच्चयगुणेसु उवउत्ता ।
भुञ्जावेमि य बहुसो हांही दाणस्स पुण्णफलं ॥ ७४ ॥

सहाविया य तेणं सायारचरित्तधारिणो सब्बे ।
तुरियं च समह्ठीणा मिच्छत्ताई नरा तइया ॥ ७५ ॥

न य ते रियन्ति भवणं द्दुं जववीहियङ्कुरे पुरओ ।
कागणिरयणेण तओ सुत्तं चिय सावयाण कयं ॥ ७६ ॥

तां अन्नपाणदाणासणेसु संपूइयाण उप्यन्नं ।
गच्चं चिय अइतुङ्गं चहन्ति इत्थं कयत्थइम्हे ॥ ७७ ॥

मदसायरेण भणिओ भरहनरिन्दो सहाए मज्झम्मि ।
जह जिणवरेण भणियं तं एकमणो निसामेहि ॥ ७८ ॥

जाणं तुमे नराहिय सम्माणो पढमसावयाण कओ ।
ते वीरस्सइचसाणे होहिनति कुत्तिथपासण्डा ॥ ७९ ॥

अलियवयणंस्स मत्थं काऊणं वेयनामधेयं ते ।
हिंसाभासणमित्तं ज्ञेसु पस्स चहिस्सन्ति ॥ ८० ॥

विवरीयवित्तिधम्मा आरंभपरिग्गहेसु अणियत्ता ।
सयमेव मूढभावा सेसं पि जणं विमोहन्ति ॥ ८१ ॥

सोऊण वयणमेयं परिकुविओ नरवई भणइ एयं ।
सिग्घं चिय नयराओ सब्बे वि करेह निहेसा ८२ ॥

लोगेण हम्मनाणा सरणं तित्थंकरं समह्ठीणा ।
तेण य निवारिया ते पत्थरपहरेसु हम्मन्ता ॥ ८३ ॥

मा हणसु पुत्त एए जं उलभजिणेण धारिओ भग्घो ।
तेण इमे रुयलं चिय बुच्चन्ति य माहणा लोए ॥ ८४ ॥

जे वि य ते पद्मपरं पद्मजं गेण्डिकुण परिवडिधा ।
ते वक्कलपरिहाणा तावसपासण्डिणो जाया ॥ ८१ ॥

ताण य सीसपत्तीसा मोहन्ता जणवयं कुसत्थेसु ।
भिग्गंगिरमाईया जाया वीजं वसुमईए ॥ ८२ ॥

एसा ते परिकहिया उप्पत्ती माहणाण भूयत्थं ।
एत्तो सुणमु नराहिव पुरदेवजिणस्स निव्याणं ॥ ८३ ॥

भयवं तिलोयनाहो धम्मपहं दरिसिऊण लोणस्सं ।
अट्टावयम्मि सेले निव्याणमणुत्तरं पत्तो ॥ ८४ ॥

भरहो वि चक्कवट्ठी तिणमिव चइऊण रायवरलच्छी ।
जिणवरपहपडिवन्नो अव्याथाहं सिवं पत्तो ॥ ८५ ॥

एवं मए सेणिय तुज्झ सिट्ठा लोमट्ठिई पुब्बजणाणुचिण्णा ।
सुणाहि एत्तो विमलपद्दावा चत्तारि नामेहि नरिद्वंसा ॥९०॥

इति पञ्चमचरिए लोमट्ठिइउसभमाहणाहिगारो नाम चउत्था उइसथेऽ समत्तो ॥

2. अजिय=अजित Name of the 2nd तीर्थंकर. विजियकषयं one who has conquered (विजित) the passions (कषय=कषाय). कषायs are four in number:--(i) क्रोध anger, (ii) मान pride, (iii) माया deceit and (iv) लोभ greed. संभव the 3rd तीर्थंकर. अपुणम्मव one who cannot have (अ) an existence (भव) again (पुनः). अभिनंदण the 4th तीर्थंकर. सुमइ=सुमति 5th तीर्थंकर. पडमामं=6th ती०. पडमसच्छायं=पद्मसच्छायं=having lustre (च्छाया) like that of lotus.

3. सुपास=सुपार्थ 7th तीर्थंकर. ससिप्रम=शशिप्रम or चंद्रप्रम, 8th तीर्थंकर. कुसुमदन्त=पुष्पदन्त the 9th तीर्थंकर. सौयल=शौतल, the 10th. श्रेयंस=श्रेयांस and वसुपूज्य are the 11th and 12th तीर्थंकरs.

4. त्रिमल, अणंत, धर्म, शान्ति, कुंतुनाथ & अरनाथ are the तीर्थंकरs mentioned in this verse. धम्माम्भय=धर्म+आश्रय=resort of religion. कषायमहण=कषाय+मघ्न one who churns or destroys (मघ् to churn) the passions. जियारि=जित+अरि one who had conquered the enemies. महाभाग=of great fortune.

5. मल्लि and मुणिसुव्रत are the तीर्थंकरs coming next. मल्लिय=मर्दित rubbed; massaged; destroyed. भवेह=भव+लोष=the stream of (लोष) wordly life. विरमनाह=त्रिदशनाथ Lord of gods (त्रिदश). तिच्छ=तीर्थ=The period that passes between two तीर्थंकरs. From the 2nd line of this verse, we come to know that the time of the story in question was in the epoch of the तीर्थंकर, मुणिसुव्रत.

6. नमिनाथ, नेमिनाथ, पार्श्वनाथ and महावीर are the तीर्थंकरs saluted in this verse. पास=पार्थ. उरग=serpent. महाफणी=great hoods. पद्मलियं=प्रज्वलित=shining. उरगमहा...पद्मलिअं=looking bright by the jewel-like hoods of great

serpents. पार्श्वनाथ has, as his emblem, seven hoods of serpents on his head. And hence this adjective of पार्श्वनाथ. विलीण=destroyed. रयमल=dirt of Karma.

7. रिसि = ऋषि = sage. गणहर = गणघर = The principal disciple of तीर्थकर. अणगार=one who has not got a house (अगार); a houseless monk लद्धमाह्वय=लब्ध+माहात्म्य=one who has obtained (लब्ध) greatness. मणवयणकायगुप्ते=मन-वचनकायगुप्त=protected (गुप्त) in mind, body & speech. सिरसा=Ins. Sing. of शिरस् head. It is an irregular form formed on the analogy of Sanskrit formation. नमंस= to bow, to salute.

8. नामावलियनिबद्ध=नाम+आवलि+निबद्ध= containing in or bound in the line of name आचार्यपरंपरागत=आचार्य+परंपरा+आगत =As it has come through the tradition of the teachers. वोच्छामि=वक्ष्यामि I will tell. अहानुपूर्व्वि=अहानुपूर्वम् In due order; समासेण in brief.

9. तीर=शक् to be able. वणिक्कण=कण is the termination of the absolutive; but it is used here for the infinitive. So वणिक्कण=वर्णयितुम् to describe. नीमंसं=निःशेषं= whole. मोक्षण=मुक्त्वा=leaving; except. तिकालनामं = त्रि+काल+ज्ञानं=knowledge of the three times. ह्व=भू=to be.

10. मुह=मुख=mouth अच्छेः=अच्छ=pure, clear. बहुवियम् =बहु+विकल्पmuch or abundance of thought. र्त्वं is ordinarily the termination of the infinitive; but here it is used for the absolutive. धरिउं=धृत्वा having held. संक्षेपं=संक्षेपं=In short. उवष्टुठ=उपदिष्ट=preached.

11. गंय=ग्रंथ book. कालभाव=time and nature of things (भाव) रुसियन्व=रुदितव्य should be angry. यन्व and

इयम्ब are the terminations of the potential participle.
सुहृजण=सुघृजण=wise people. परिहाणी loss.

12. विसमशील=विषम+शील=one who has uneven (विषम) character. दोष=दोष=fault; defect. गृहण=ग्रहण=picking. तद्विच्छ=तत्पर=Intent on; engrossed in. दोष...तद्विच्छ=engrossed in picking the defects of others. तुष्ट=तुष्ट=satisfied; pleased. सुमणिष=सु+मणित=good saying. गेह्=ग्रह् to take; to accept.

13. सवन्नु=सर्वज्ञ=one who knows all; omniscient. भासियत्य=भाषित + अर्थ a thing which is preached. कवि=कवि=poet. मण्=to speak, to tell, to narrate. आगम=religious or sacred text. वज्र=वज्र hard. सू=सू=needle. रिय=कृ to go. तन्तु=thread रयण=रत्न=jewel.

14. परिषा=परिषद्=assembly. बहुविषय्य= बहुविधत्व=of various sorts. सक्र=शक्त=able. घेतुं=गृहीतुम् to take. ह्य=ह्य=struck.

15. क्य=कृतम् made. एकमयं=एकमतम् of one opinion. तिहुयण-त्रि + भुवन=the three worlds. सुयधर=श्रुतधर=possessing scripture; learned in the scripture अम्हारिस=अस्मादृश=one like us. कीर=passive base of कृ=to be done.

16. अइ=यदि=if. वि=अपि=even. हु=सद्=indeed. दुग्ह-हिययो=दुग्धद्वयः one whose mind is possessed of evil things; one of perverse mentality. कूट=कूट deceit; the source of pain or misery. कवट=कपट fraud or deceit. मेहावी=मेघाविन् wise, clever. संपद्=सांप्रति now. सवुद्विद्विवाणु-सारेण=स्वबुद्धि+विभव+अनुशारेण, according to the ability (विभव) of one's intellect.

17. रोगाङ्गण = रोग + आच्छादित = covered with or full of diseases. जीव = जीव life. तद्विविलसियं = तद्वित् + विलसित = the flash of lightning (तद्वित्). अणिस्र = अनित्य = momentary. नवरं = but. कव्य = काव्य = poetry. समिसूरगहचक्र = राशि + सूर्य + प्रह + चक्र the Moon, the Sun and the group (चक्र ; of constellations (प्रह).

18. तम्हा = तस्मात् = so; therefore. नियरं = नियतं always महमहा = महा + अतिमहा = great and greater. पुरिस = पुरुष = men. कित्तुचछाह = कीर्तन + उत्साह = zeal or enthusiasm of praising (कीर्तन). कायव्व = कर्तव्य = should be done. अत्ताणं वेयमाणेणं = आरमानं वेदयता by one who knows the self.

19. कण्ण = कर्ण = ear. सासण = शासन = creed, doctrine. सुह-पुण्ण-धुति + पूर्ण full of hearing; engrossed in hearing. विदुमग = विदुषक = jester. दारुमय = of wood (दारु). निम्मविय = निर्मापित = made, produced.

20. उत्तमंग = उत्तम + अंग = best limb; head. घुम्म = घूर्ण = to wander. सामन्न = भ्रामण्य = asceticism. वण्णण = वर्णन = description or praise. रहिय = रहित without; devoid of. नालियरकरंकय = नालिकेर + करंक = shell of a coconut (नालिकेर) (Marathi नारळ).

21. जिण = जयति निराकरोति रागेद्वेषादिरूपान् भरातीन् इति जिणः one who completely subdues internal enemies such as passion and hate. दरिसुणुअय = दर्शन + उयत = ready to see or salute. सुमत्तप = सु + प्रशस्त good. मिच्छतमइलिया = मिष्यात् + मसिनीकृता = soiled by wrong faith. चित्तपर = चित्रकार = painter.

22. कहणुरत्त = कथन + अनुरक्त attached to the story or talk. कन्तिभंजुत्त = कन्ति + भंजुत्त full of lustre. सिलेस = श्लेष्मन् phlegm. कअ = कार्य = aim; purpose. वयणबंध = वदनबंध = construction of mouth.

23. नासिया= नासिका=nose. किं कारि=किं क्रियते=what can be done; what is the use of. ससुगन्धगन्ध=smell (गन्ध) with (स) fragrance (सुगन्ध); fragrant smell. लुद्ध=लुब्ध=greedy for; attached to. जाण= ज्ञा to know

24. उल्लाव=उल्लाप talk. ओट्ठ=ओष्ठ=lips. जलूगा=जलौकस्=one that sucks impure blood; A kind of two-sensed creature. सरिस=सदृश् like. सम=like

25. समय=doctrine; scripture. दुब्बयणतिकस्रधारा=दुर्बचन+ तीक्ष्ण+धारा=having a sharp edge (धारा) in the form of bad words. मेस=शेष=the rest. छुरियव्व=छुरिका इव=like a knife.

26. पहण=प्रधान=Important, prominent. तत्तिह=(D) तत्पर=engrossed in; attached to. अन्न=अन्य=other, rest. विलं=hole. भण्ण=passive base of भण्; to be said or called. भरियं=भृतं=filled. दंतकीड=दंतकीट=worms in the form of teeth.

27. पड=पठ्=to learn, to study. सुण=शृ=to hear, उज्जम=उद्+यम् to try. सत्ती=सत्ती=strength, power. मिप्पिय=शिल्पिन्=artist. कय=कृत=made, prepared.

28. सव्वायरेण=सर्व+आदरेण=with all respect, respectfully. उञ्जिऊण having abandoned (उज्ज् to abandon). मूढत्तं=मूढत्व=foolishness. तं is the termination of the abstract nouns. नयमद=नयमति=of right mind. भत्तिजुत्त=भक्ति+युक्त=possessed of devotion.

29. तुंग=high. गय=गज=elephant मग्ग=मार्ग=path. परंपरा=tradition. कुंजर=elephant. गम=गम=approach.

30. गयमय=गजमद rut of the elephant. महुपर=मधुकर=bee. पयट्=प्रवृत्तः started, set out. लोद्धय=लोद्धय, greedy of.

31. मुत्त=सूत्र=religion-, sacred texts. रस्य=रचित= composed. गाहा=गाथा=verse; stanza. पायडफुडरयं= प्राकृत+स्फुट+ अर्थ with the meaning simple (प्राकृत) and clear. विमल=a reference to the name of the author. निगाम=नि+शम् to hear.

32. The seven objects or topics (अहिगार=अधिकार) of the book are mentioned in this stanza. They are:—
 (i) The origin of the world; (ठिदसमुपत्ती=स्थितिसमुत्पत्तिः)
 (ii) Origin of the different races (वंस=वंशसमुत्पत्तिः).
 (iii) पत्याण=प्रस्थान (Rāma's departure in the forest).
 (iv) रण=fight; battle with Rāvaṇa. (v) लवंकुमुपत्ती=लव + अंकुश + उत्पत्ति=birth of लव and अंकुश (कुश in the Brahmanic version). (vi) अण्यमव=अनेकमव=The various existences. (vii) निव्वाण=निर्वाण=going to liberation. This book is called a पुराण by the author.

33 वेदित्य=वेदित gesture; act; life. इणं=इदम् this त्रिशला=त्रिशला name of महावीर's mother. सुअ=सुत son. संशेवओ=संशेषतः in short.

34. पवरठाणं=प्रवर+स्थान excellent place. विउलगिरा= विपुलगिरा a mountain named विपुल. मत्यअ=मस्तक top, head. इन्द्रभूइ=इन्द्रभूति name of the 1st and foremost disciple of महावीर. कहिय=कथित told. The story in the book was narrated by इन्द्रभूति to a king by name धेणिक.

35. From here to the end of this chapter a short summary of the contents of each chapter is given. पुलगर=कुन्दर king or governor of the Jugaliyās. अहिषेय coronation; bathing ceremony. On his birth, इम was taken to the mountain मन्दार and was bathed by the gods.

36. अस्तिनाशन=अस्ति+नाशन capable of destroying the trouble or misery केवलु=भव=केवल+उद्भव rise of omniscience. अस्सय=अतिशय excellence. कुसुमोद्भवुच्छिठ=कुसुम+ओष+शृष्टि shower of the streams of flower.

37. मोक्ष=मोक्ष Liberation. भरह and बाहुबलि were the sons of ऋषभ. They fought against one another. संग्राम=संग्राम battle. जहावत्तं=यथावृत्तं as had happened.

38 जाई=जाति caste. कुत्तियगण=कुत्तियगण groups of false believers. विजाहरवंस=विद्याधरवंश race of the विद्याधर, a kind of semi-divine beings.

39. उवसग=उपमर्ग trouble, disturbance, annoyance, affliction. विजाहरण=विद्याहरण loss of the learning.

40 अजियस्स उप्पत्ति birth of अजित the second तीर्थकर (ch. 5). समोसरण=समवशरण an assembly of 12 kinds of audience on the arrival of a तीर्थकर, where there is a divine arrangement of seats

41. ठाण=स्थान place; abode. वर=boon. सामण्यनिव्वान=आमण्यनिर्वाण asceticism and liberation. The 60000 sons of Sagara brought the river Gauges on the earth. For this, they were killed. Hearing this, Sagara was grieved, renounced the worldly life and was in the end liberated.

42 जम्मण=जन्मन् birth. विहव=विभव glory. कित्तण=कीर्तन description; praise. पवत्तण=प्रवर्तन industry; movement. नायव्व=ज्ञातव्य should be known. The deeds and previous life of महारक्षस and other details about the demon race are described in the 5th chapter.

43-46. There was a विवाह monkey-race at पतालपुर. The king there was one by name Kikkindhi. He had a younger brother named Andhaya. This Kikkindhi was on friendly terms with the ruler of Lankā. There was another Vidyādbara race at Ratha-nepur-Chakravālapura. Asaṅgi-vega was the king there. He had two sons-Vijaya-sinha and Vijjuvega-and a daughter श्रीमाला. At the स्वर्ण ceremony, Sirimālā chose Kikkindhi. This was not approved by Vijayasinha. A fight ensued in which Andhaya was killed. Kikkindhi was taken to पतालपुर by the ruler of Lankā. Kikkindhi then founded another town, Kikkindhipura by name, on the top of the mountain Mahu. Another king Sukesa, son of Tadikesa of Pāyālankārapura, had three sons-Māli, Sumāli and Mālavanta. They invaded Lankā where Nigghāṭi was ruling at that time. Nigghāṭi was killed and Māli took possession of Lankā. This is the topic of the 6th chapter which is summarised in verses 44-46.

43. वाणकेट = वानकेटु one who has the emblem of monkey on the binner. The monkeys in the पडम-चरियम् are supposed to be the Vidyādbaras having the emblem of monkeyes. तदिक्केसिस्स य चरियं Life of Taditkesin. उदहिकुमारेण सहियस्स along with that of Udahi-kumāra. Taditkesin was the king of Lankā. Once when he was moving about in the garden along with his wife, she was struck by a monkey which was

Kekasī before the birth of Rāvana. जण = जन birth
 दहमुह=दशमुख Another name of Rāvana. समुवासन=समुपास
 worship; service; propitiation.

50-53. Verses 50-53 give the contents of the eighth chapter which can be summarised in brief as follows:—

Rāvana married Mandodari. He also happened to see some Vidyādhara girls and got them after fighting with the Vidyādharas. Bhānukarṇa or Kumbhakarṇa picked up quarrel with Vesamaṇa, the nominee of Indra, and governor of Lankā. In the fight that ensued, Vesamaṇa was defeated and he became a monk. On his way to Lankā, Daśamukha saw the temples on a certain mountain and asked Sumāli about them. Sumāli told him how they were erected by a king named Hariṣeṇa and his full life also. On the way Daśamukha had an encounter with some elephant named Bhuvanālankāra which was controlled by him. Daśamukha got news of how Rikkharaya and आदित्य, of the monkey race, failed in their attempt to take away Kikkindhi from the hands of Yama, the nominee of Indra. He was also requested by the messenger of रिकखरय and आदित्य to help them in their plight. रावण complied with the request, defeated Yama and gve back Kikkindhi to रिकखरय and some other town to आदित्य. Then he entered and took possession of संका along with खरदूषण, his sons and other near relatives.

50. खोह=शोम agitation; perturbation; trouble.
 अक्ष=यक्ष demi-god. अगाडिय=Name of the presiding deity
 of Jambu-dwīpa. आगम=arrival. लभ=gain. मन्दोदरी=
 मन्दोदरी name of Rāvana's wife. कन्या=कन्या a girl; daughter.
 निरिक्षण=निरीक्षण seeing; observation; examination.

51. घणय=Another name of वेसमण, who was
 appointed lord of Lankā by Indra, the sovereign
 king of Vidyādharas at रघुपुरचक्रवालपुर. When he
 was defeated by Rāvana, he became a monk and
 practised penance. माणुक्कण, another name of कुंभकर्ण.
 चरिय=चरित act. रण=fight. तव=तपस् penance.

52. पुण्य=पुण्यवत् meritorious. पावमहण=पापमयन capable
 of destroying sin.

53. गहण=ग्रहण catching. मत्तमहागय=मत्त+महागय intoxi-
 cated big elephant. नामधेय=name. अणं जमस्स लद्धं रिक्खरया-
 इक्किन्धी=This is a faulty construction. The whole
 clause stands for:—रिक्खरयाद्देहिं किक्किन्धी लद्धा. The
 acquisition of Kikkindhi, Yama's place, by रिक्खरय
 and धीन्द्रिय.

54-55. Verses 54 and 55 give the contents of the
 9th chapter of which the following is the summary:—
 दशमुख's sister चंद्रनखा was carried away by खरदूयण.
 Daśamukh wanted to attack the town of पयालंकारपुर;
 but was prevented by मन्दोदरी. Chandoyana, a विद्याधर
 left his wife अनुराहा and married बालि's sister धीप्रमा.
 दशमुख had asked her hand in marriage for himself.
 This request was rejected by बालि. बालि gave up the
 kingdom and crowned शुभीन on the throne, बालि became

the ascetic. When रावण was going by the sky on the top of the mountain अष्टापद, the motion of his car was checked as बालि was practising penance there. रावण became angry and tried to mortify बालि by destroying the mountain itself. But in this also रावण was defeated by the power of बालि's penance.

54. दूषण=खरदूषण a विद्याधर who carried away रावण's sister चंद्रनखा. चन्दोयर=name of a विद्याधर who married बालि's sister. अशुराहा=Name of Chandoyar's wife. संघट्ट=contact; touch.

55. सिरीसमागम=श्री+समागम Union with glory. पञ्चज्वा=प्रवृज्या entering into ascetic order. अष्टावयनग=अष्टापद+नग A mountain by name Astāpada.

56-57. Sugrīva was married to Tārā who was coveted by another Vidyādhara named Sāhasagati who was killed afterwards. When Rāvana was marching against Indra, he came across Sahassakirāṇa, who interrupted him in his worship by sporting in the river Yamunā along with his wives. He was captured by Rāvana and was released at the request of Sahassakirāṇa's father, who was a monk. After his release, Sahassakirāṇa also became a monk and informed this to Anarāṇa, the king of Ayodhyā. (ch. 11.)

56. साहसगह=Name of a Vidyādhara who loved Tārā. संताप=संताप=Affliction; torment. गम=गमन Going.

57. अणरण=Name of the king of Ayodhyā. सहस्रकिरण=Name of the king of Māhesara वैरण=वैरण्य=aversion to worldly life. जघनास=यज्ञनाश=Destruction of .

from the camp was not known by anybody. अंजना conceived a child and delivered हनुमत्.

60. दरिद्राणिदृश्येह=दर्शन + स्नेह love at the sight. Mahendra, the विद्याधर king, saw प्रल्हाद on the mountain अष्टापद and offered his daughter अंजना in marriage to पवनंजय, प्रल्हाद's son. उज्झण Abandoning. पवनंजय was insulted by अंजना's maid-servants and so he left her.

61. अंजना was banished from her husband's home for conceiving a child in the absence of her husband. She then went to her father who did not receive her. So she entered a forest where she gave birth to Hanūmat. She met her maternal uncle प्रतिसूर्य in the forest. He took them to his town named हणुग्रह where Hanūmat was brought up. सिट्ठ=शिष्ट narrated. हणुग्रहपरम्भवसमूहसंबन्ध=हनुमत्+परम्भवसमूह+संबन्ध relation of the group of previous existences of Hanūmat. This was told by an ascetic whom अंजना met in the forest. सूद=सूति nourishment; upbringing.

62. When पवनंजय returned from the battle, he came to know that his wife was sent out of home. He went out to search her. Being unable to find her, he stayed in the forest Bhūlā, where he was found by his father and maternal uncle. He also met his wife there. (ch. 18). भूयाद्वी=भूता + अद्वी Forest by name भूता. दरिद्राणोत्सवसुहृद=दर्शन+उत्सव+सुख happiness of the festival of sight; happiness and joy at the sight.

63. हनुमत् goes to the help of रावण and fights with बरुण who is defeated. रावण gets the kingdom.

(ch. 19). दास्य=fierce. 'रज्य=राज्य kingdom. महाबल=name of बल. उस्सेह=उत्सेध the height. अन्तर=the interval between the two Tirthankaras.

64. The information about the various Tirthankaras, sovereign kings, बलदेवs, वासुदेवs, their enemies, the height of the Tirthankaras and the interval between them—all this is the topic of 20th chapter. बलकेशव=mythological persons in Jainism such as बलदेवs and केशवs. पदिसत्तु=प्रतिसत्तु enemy; adversary. चेष्टिठय=चेष्टित Act. चक्रवाटि=चक्रवर्तिन् a sovereign king. वरसंपया=वर+संपत्त्वं wealth of boons.

65. दशरहरज्जुप्पती=दशरथ+राज्य+उत्पत्ति origin of the kingdom of दशरथ. संवेगसमावन्न=संवेगसमापन्न one in whose mind the desire of renouncement is born. दिक्खा=दिक्खा renouncement of the world; taking initiation.

66 सत्तुनिदण=सत्तुनिदण one of the four sons of दशरथ. At this stage, there is some diversion from the epic रामायण. सीता is the natural-born daughter of her mother, along with a twin brother who was named भामंडल. This brother of सीता, as soon as he was born, was carried away by his enemy in the previous birth and was abandoned in a forest. From there he was picked up by a विद्याधर named चंद्रगति who had no issue. He brought up this child. सोगसंबंध=शोकसंबंध the relation 'of sorrow सीता's mother lamented for the loss of the child.

67. Once नारद was insulted by सीता's servants. In order to take revenge of this नारद drew a picture

of सीता and placed it in a garden where it was noticed by भामंडल, सीता's brother, who was brought up by the विद्याधर. He fell in love with the person in that picture. The विद्याधर चंद्रगति managed to carry away जनक who was let loose on his promising to give सीता, who was already betrothed to राम, in marriage to one who would bend the वज्रावतं bow. This was a device of the विद्याधर चंद्रगति for obtaining सीता for भामंडल. But at the time of the स्वयंवर ceremony, none but राम was able to bend the bow. (ch. 28). लिहण=लेखन writing; drawing मूढत्त=मूढत्व infatuation सयंवरत्थं=स्वयंवरार्थम् for the sake of the ceremony of the self-choice of the husband. चावरयण=चापरत्न the jewel-like bow.

68 निव=रूप king. पासे=पार्श्वे by the side of. मुणिसव्व-भूयसरण=मुनि+सर्वभूतशरण्य the ascetic by name सर्वभूतशरण्य in whose presence दशरथ became a monk (ch. 29). ववगय-मवाण कहणं=व्यपगतभवानां कथनं narration of the previous lives. भामंडल told the account of his previous lives to चंद्रगति (ch. 30). समागम meeting (of भामंडल with सीता)

69. वरस्स लंभ=वरस्य लंभः fulfilment of the boon. विदेस=विदेश foreign country. राम along with लक्ष्मण and सीता left अयोध्या and went to foreign countries (ch. 31).

70 From here, we are given a description of the various encounters of Rāma in the course of his journey on which he set out after his banishment. वज्रकर्णनरवश्विवे-ट्टिय=वज्रकर्ण+नरपति+विश्वेष्टि Act of king Vajrakarṇa. He was a feudatory king of another who once wanted to harass Vajrakarṇa for his supposed act of impudence. Rāma

came to know this through somebody. He, along with Laxmaṇa and Sītā, went to Vajrakarna who welcomed them very well. For this act of welcome, Rāma sent Laxmaṇa against Vajrakarna's enemy. Laxmaṇa defeated him. Laxmaṇa was offered many girls for his act of bravery. (ch. 33). वरकुमारिलंभ=The gain of excellent girls. वसिष्ठारुद्रभूर्ध्व=रुद्रभूति+वर्शाकरण subjugation of Rudrabhūti. Rudrabhūti was a Mlecchā who had kept in bondage a king by name Vālikhilla. Rāma and Laxmaṇa released Vālikhilla from his bondage. (ch. 34).

71. In the course of their wanderings, Rāma, along with Sītā and Laxmaṇa, went to the house of a Brahmin in the town of Arana. They were insulted there. So just near Arana, a magic-town Rāmapuri was founded by a deity for the use of these three (ch. 35): अशुभग्यामासज्ञे रामपुरिनिवेशन=अरण+ग्राम+आसजे रामपुरिनिवेशन founding of Rāmapuri near the town of Arana. वणमाला-संज्ञाय=वणमाला+संयोग union with Vanamālā. Vanamālā was a princess who had fallen in love with Laxmaṇa. But she was betrothed to some other prince. So she went to a secluded place and uttered her determination to kill herself. Laxmaṇa happened to hear this at which he accepted her. This was approved afterwards by Vanamālā's father (ch. 36). अश्विरीयसमुन्नद=अतिवीर्य+समुन्नति=elevation of Ativīrya. Ativīrya rose into rebellion against Bharata. He went to Rāma for begging his help against Bharata. But the former, instead of helping Ativīrya, humiliated him. (ch. 37).

72. रामो जितपद्माए=रामः जितपद्मायाः getting of Jitapadmā. Jitapadmā was a princess who was to be married to one who would endure the blows of her father. Laxmaṇa did this and got the princess (ch. 38.) कुलदेसविद्वेषणा उदसर्गं=कुलभूषणदेशभूषणयोः उदसर्गम्=trouble to Kulbhūṣaṇa and Deśabhūṣaṇa. They were two brothers. In their childhood, they were given in charge of a teacher for their education. When they were entering the palace after completing their education, they fell in love with their own sister whom they could not recognise. Both of them wanted to marry the girl. when they came to know their relation with the girl, they went to the forest and became monks. While practising penance, they had to suffer many hardships from a god who was their enemy in the previous life. At that time, Rāma and Laxmaṇa went there and freed them from danger. The two monks got omniscience and were liberated (ch. 39). The place where this is supposed to have happened is called Vamsāgiri, modern Kunthalagiri. It is a place in the Taluka of Vāsi in the Nizama's territory. It is nearly 20 miles from Bārṣi, a station on the B. L. Ry. जिनहरकरण=जिनपृष्ठकरण building a temple of the Jina. At the place where Kulabhūṣaṇa and Deśabhūṣaṇa were liberated, some temples were built by the king of that place by the order of Rāma. (ch. 40).

73. दानविभव glory of charity or gift. जहायुषो नियमलक्ष्माहृष्य=जहायोः नियमलक्ष्मणाहात्म्य the greatness of Jaṭāyū

obtained by the vows. Once Sitā gave food to some ascetics. Jaṭāyu saw this and fell at the feet of these sages. They enlightened him and he took vows from them. (ch. 41). संवुद्धविवायग=संवुद्ध+व्यापादन slaying of Shambūka. He was the son of Kharadūṣaṇa born from Chandanabā, Rāvaṇa's sister. He was killed by Laxmaṇa (ch. 43).

74 केगमिपुलागमन=केकसी+पुत्र+आगमन arrival of the son of Kekaśī i. e. Rāvaṇa. खरदुष्णविग्रह=खरदुष्णविग्रह quarrel with Kharadūṣaṇa. When Shambūka was killed, Rāvaṇa and Kharadūṣaṇa came with their armies to fight with Rāma and Laxmaṇa. When Laxmaṇa was engaged in fight, Rāvaṇa, by his magic power, caused Rāma to go there and thus carried away Sitā. (ch. 44). The reader will notice here that the incident of the golden deer in the Kāmāyaṇa is cleverly omitted. The author wants to show Rāma as the follower of Jainism and as such Rāma would not kill a deer.

75. विमद्विष=विमद्विष Name of a Vidyādhara, son of Chandoyara and Anurābhā. He was an enemy of Rāvaṇa. He came to the help of Laxmaṇa who was fighting with Kharadūṣaṇa. He fought with Kharadūṣaṇa's army and killed it. (ch. 45). रत्नजटि+विद्वान् destruction of the power of magic of Ratnajatin. Ratnajatin saw Rāvaṇa carrying Sitā and tried to obstruct him. In his attempt to do so, he was killed by Rāvaṇa.

72. लाभो जियपडमाए=लामः जितपद्मायाः getting of Jita padmā. Jitapadmā was a princess who was to be married to one who would endure the blows of her father. Laxmaṇa did this and got the princess. (ch. 38.) कुलदेसविद्वेषणाण उदसरगं=कुलभूषणदेशभूषणयोः उपसर्गम्=trouble to Kulbhūṣaṇa and Deśabhūṣaṇa. They were two brothers. In their childhood, they were given in charge of a teacher for their education. When they were entering the palace after completing their education, they fell in love with their own sister whom they could not recognise. Both of them wanted to marry the girl. when they came to know their relation with the girl, they went to the forest and became monks. While practising penance, they had to suffer many hardships from a god who was their enemy in the previous life. At that time, Rāma and Laxmaṇa went there and freed them from danger. The two monks got omniscience and were liberated (ch. 39). The place where this is supposed to have happened is called Vamśagiri, modern Kunthalagiri. It is a place in the Taluka of Vāsi in the Nizama's territory. It is nearly 20 miles from Bārsi, a station on the B. L. Ry. जिनहरकरण=जिनगृहकरण building a temple of the Jina. At the place where Kulabhūṣaṇa and Deśabhūṣaṇa were liberated, some temples were built by the king of that place by the order of Rāma. (ch. 40).

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76. साहसगद्गस व बहो=साहसगतेः च वधः death of Sālasagati. He assumed the form of Sugrīva and wanted to pollute the chastity of Tārā, wife of Sugrīva. He was killed by Rāma. पडिवतिकारणं लंभं=प्रतिपत्तिकारणं लंभम् the gain of news. The news of Sītā's loss was informed to Rāma by Bhāmaṇḍala who got it from Ratnajatin. (ch. 48). मिलनं बिहीसणेन=मेलनं विभीषणेन (सह) coming in contact with Bibhīṣaṇa. विज्ञाबलकोसिसंपत्ती=बलकेशव + विद्या + संपत्ति acquisition of science by Rāma and Laxmaṇa.

77. कुम्भयणइन्दइ=कुम्भकर्ण + इंद्रजित् Kumbhakarna and Indrajit, brother and son respectively of Rāvaṇa. भुयंगपासेषु बंधन=भुजंगपाशेषु वधनं binding by the noose of serpents सतिप्रहार=सक्तिप्रहार blow of the magic. Laxmaṇa was struck by the magic released by Rāvaṇa विमल्लापम=विशल्या + आगमन arrival of Viśalyā. Viśalyā revived Laxmaṇa from the swoon.

78 पाडिदेर=प्रातिहार्यthe miracle.

79. चक्रुपत्ती=चक्र+उत्पत्ति acquisition of the wheel or the disc. With the help of this, Laxmaṇa killed Rāvaṇa. पलाव=प्रलाप cry; lament.

80 माण्यपुरी=माकेतपुरी name of Ayodhyā.

82 निरिवच्छालीददेहधारी=श्रीवत्स + आलीट+देह + धारिन् one who has a body licked by Shrivatsa—an auspicious sign; one who has the mark of Shrivatsa on his body.

83. महुरापुरी=मथुरापुरी The town of Mathurā शंया-निष्वासण=गोता+निर्वासन driving out or banishment of Sītā.

84. जेकण=जित्वा having conquered. विवरंण संम=विश्रां मद् with the father.

ing it upto to a distance of one yojana. दोणीमुह=शेणमुह a town which has both the land and sea routes. गो=गौ cow. महिसि=महिषी she-buffalo. बलवा=बलवा mare. सीमापथ=सीमापथ the range or the line of the boundary.

3. सत्याह=सार्थवाह leader of the caravan. सेष्टि=श्रेष्ठिन् merchant. गृहवद्=गृहपति house-holder. कौटुम्बिक=कौटुम्बिक head of the family or village. कणक=कनक gold. रयण=रत्न jewel. मोंत्तिय=मौक्तिक pearl. क्वांटार=कोष्ठागार storehouse

4 विप्राण=विज्ञान art; science. वियक्ष्ण=विचक्षण clever.

5. नट=नट actor; dancer. नट=नृत्य dancing; acting. music. लंसय=लंसक an acrobat. सहाल=सम्बद्ध possessing noise. आल is a possessive termination. नाणाहार=नाना+हार Many garlands or necklaces. पसाहिय=प्रसाधित adorned; decorated. भुजाविज्वन्त=भोज्यमान being made to eat. पक्षिजन=पक्षिजन travellers.

6. विवाहमवविद्यावटो=विवाह+उत्सव+व्यापृतः engaged in the marriage festival. तसिञ्च=तस्मिन् intent or engrossed in; attached to.

7. पुष्करणी=पुष्करिणी a pond having lotuses. सर=सर्म् lake. परचद=परचक invasion of the enemy. मारि disease तद्दर=तस्मिन् thief. दुग्भिक्ष=दुग्भिक्ष famine. मुग्भो=मुग्भो happy; delighted.

8. पायारम्भविशालपरिवेष्ट=प्राकार+वद्वट+विशाल+परिवेष्टन (that) which was surrounded by a big and extensive rampart.

9. धरल white; best. शटालय=अटालक turret. कतंक spot; bamboo; house built of bamboo. कलिहा=परिखा ditch. कविशोषय=कविशोषक a hole in the wall of a fortification resembling a head of a monkey.

10. भण्डसार=भांडसार choice goods or ornaments. यलय bower. वणिग्जगुह्लाव=वणिग्जन+उल्लाप talk (उल्लाव) of the merchants.

11 भवणंगणचचग=भवन+अंगण+अर्चन worship (अर्चन) of the court-yard (अंगण) of the house (भवन). मरगय=मरकत emerald. माणिक्य ruby. कञ्चुरेअ=कञ्चुरित variegated. अगुरुय=अगुरु a kind of sandal wood; aloe wood. तुरुक्क=तुरुक्क a kind of incense; benzoin.

12. वेद्यघर=वेद्य+गृह temple. आराम pleasure garden. उज्जाण=उद्यान a place where common people go for celebrating a festivity. काणण=कानन a garden. सरसि=सरसी a big lake. वावी=वापी well. वण्णिण (D) field. आलोव=आलोक sight; appearance.

13. चचर=चत्वर a place where more than four roads meet. चउक्क=चतुष्क a square where four roads meet. पेच्छणय=प्रेक्षणक any sight worth seeing; drama etc. अक्खलिय=अक्खलित unflinching; without any error or blunder; faultless सत्थ=सत्थ group of people.

14. आवास Abode. अमरपुर town of gods. सोहा=सोमा beauty.

15. वेसमणो=वैश्रमणः the god of wealth. पच्चक्ख=प्रत्यक्षः visible; incarnate

16. भमरनिमनिद्धकेसो=भ्रमरनिमस्निग्धकेशः one whose hair is glossy or oily like (निम) the bees. वियसियवरपउमसरिस-मुहसोहो=विकसितवरपप्रसरशमुहसोमः one whose beauty of the face (मुहसोमा) is like an excellent (वर) lotus (पप्र) which is bloomed (विकसित) [पणपीणकठिणक्खो=पन+पीण+कठिण-स्सपः one whose shoulders are fully developed (पन),

fleshy (पीन) and hard. थोरुन्नयर्दाहबाहुनुओ=थोरुन्नतदीर्घबाहुयुग-
one whose pair of arms (बाहुयुग) is big, well shaped
and long; or थोरुन्नतदीर्घबाहुयुतः one who is possessed of
(युत) a pair of arms which is big, well shaped and long.

17. विस्तिग्गविहलवच्छो=विस्तीर्ण + पृथुल+वक्षः one who has
extensive and broad chest. करयलसमगिज्जललियतणुमज्जो=
करतलसंगृह्यललिततनुमध्यः one who has a handsome (ललित)
and slender (तनु) waist which can be grasped by the
palms. मयरायसरिसकड्येयड=मृगराजसदृशकटितटः one who has
the loins like those of a lion (मृगराज). समहियवरहत्थिहत्थोरु
one who has big (समधिक) thighs (ऊरु) like the trunk
of an excellent elephant (वरदास्तिहस्त).

18. कुम्भवरचारुचलणो=one who has beautiful (चारु)
feet (चरण) like those of an excellent tortoise (वरकुम्भ).
सोवणिगयपव्वओ=सौवर्णिकपर्वतः a mountain of gold. दिप्पन्त=दीप्य-
मान shining. सोमवयणो=सौम्यवदनः one who has a calm
face. सलिलनिही=सलिल+निधिः store of water; ocean.

19. नरिन्दविज्जाननाणमाहप्प=नरेन्द्रविज्ञानज्ञानमाहात्म्य the great
ness of learning and knowledge of the king; the great
learning and knowledge of the king. सम्मत्तलद्धुद्धो=लब्ध-
सम्पत्त्वद्धुद्धो one who has obtained the inclination to right
faith. गुरुदेवयपूयणसमरथो=गुरुदेवतापूजनसमर्थः one who is capable
of worshipping the preceptors and the deities.

20. विविहकलागमकुसलो=विविध+कला+आगम+कुशल one who
is clever in the various arts and sciences (आगम). मानव=
मानव human being. भण्ण=भण् to describe.

21. भरहवास=भतेवर्ष the continent of Bharata; one
of the seven continents into which Jambudwīpa-the

human world-- is divided. कुंडरगाम=कुंडप्राम name of a town. गुणसमिद्ध=गुणसमृद्ध full of or rich in qualities.

22. कलिय=कलित possessed of. भज्जा=भार्या wife. तिसला=त्रिशला name of the queen of Siddhārtha, king of Kundāgrāma. आयाओ=आयातः came. चरिमसमय the time of the last birth.

23. आसणकंप Shaking or trembling of the seat. समुचलिय=समुचलित started. परिओसुभिन्नरोमंचा=परितोष + उद्विष + रोमांचाः those who were horripilated with satisfaction; those whose ends of hair (रोम+अंच) stood up due to satisfaction.

24. गन्धोदकवारि It is tautology. Both उदक and वारि mean the same thing. गन्धोदक scented water. वरिसणं काडं=वर्षणं कृत्वा having sprinkled.

25. पंडुकंठलथिला it is a slab of stone in the garden named पंडक on the mountain Meru. The Jinas are bathed here by the gods after their birth. सीरोदिवारिकलस सीरोदधि + वारि + कलस pitchers of water from the ocean called सीरोदधि.

26. अंगुठण=अंगुठकेन by the thumb or toe. कीलाए=कीलया in sport; easily.

27. थोऊण=स्तुत्वा having praised. पयसिणा=प्रदक्षिणा circumambulation; going round a holy thing or person. मादसयासे=मानुसकासे near the mother.

28. सुरसइदिजाहारो=सुरपातित्तहारः one who was fed up by the lord of gods. अंगुठयअमयलेबलेह=अंगुठकामृतलेरलेह licking of the food of nectar on the thumb. उम्मुइवालमावो=उम्मुकवालभावः one who has left childhood, तीसद=त्रिंशत् thirty; वरिस= वर्ष year.

29. अज्ञया कयाई=अन्यदा कदापि once; मुणियदोसो=ज्ञातदोषः one who has known the defects (of worldly life). लोकाण्तिपरिकिण्णो=लोकान्तिकपरिकीर्ण surrounded by Lokāntika class of gods पवज्जा=प्रवृज्या the order of a religious mendicant.

30. ज्ञाणोवओगजुत्त=ध्यान+उपयोग+युक्त engaged in the useful practice (उपयोग) of meditation. सयलजगुब्भोयगरं=सकलजगत+उद्योतकरम् capable of enlightening all the world.

31. रुहिर=रुधिर blood. खीरसवण्ण=क्षीरसवर्ण of the same colour of or resembling milk. मलपेय=मल+स्वेद dirt and sweat. सलक्खण=स+लक्षण with good marks or characteristics (on the body). गुण=quality; virtue. रविप्पम=रविप्रभ of the lustre (प्रभा) of the sun.

32. कन्दणरुहिय=स्पन्दनरहित devoid of throbbing. मारीइ=मारि + आदि diseases etc.

33. जत्तो=यतः from where; where. तत्तो=ततः from there; there. सहसपत्त=सहस्रपत्र Lotus. फलभरनमिय=फल+भार+नत. bent by the burden of fruits. दुम=द्रुम tree. सास=सस्य corn.

34. आयरिस=आदर्श mirror; धरणी earth; ground. अर्द्धमागधी वाणी=अर्द्धमागधी वाणी Ardha-māgadhī language; the Tīrthakaras are supposed to preach in this language. सरए=सरदि in the autumnal season. रय=रजस् dirt. रेणु dust.

35. ठायइ=सिष्ठति stands. चित्त=चित्त full of; set or inlaid with.

36. पाट्टिहेर=प्रातिहार्य miracle. A Tīrthakara is supposed to be attended with eight miracles. They are (1) असोक tree, (2) Shower of flowers by the gods,

(3) दिव्य ध्वनि, (4) चामर, (5) सिंहासन, (6) मामंडल, (7) दुंदुभिनाद and (8) छत्र. अट्ठ=अष्ट eight. परिचरिय=परिकरित surrounded by; बोधितो=बोधयन् enlightening. भविय=भव्य noble; one destined to be liberated. The Tirthakara is compared to the sun enlightening the lotuses in the form of the noble beings.

37 अद्भुतविह्वलमहो=अतिशय+विभूति + सहितः one who is possessed of exceeding splendour. गणगणहरसुयलसंघ-परिवारो=गण+गणघर + सत्त्व + संघ+परिवारः one who has with him the group of monks, its leaders and the whole of the group of religious order. संघ the group of monks, nuns, laymen and laywomen.

38. देवराया=देवराजा the king of gods; Indra. एरावत=ऐरावत the elephant of Indra. वज्रग=आरूढः mounted. संशसं=संकाश like; resembling.

39. सिंदूरद्वयकुंभ=सिंदूररचित + कुम्भः (an elephant) whose temple is decorated (रचित) with red lead (सिंदूर). नक्षत्रमाला = नक्षत्रमाला a kind of neck-ornament of elephants. विरहय.....हृदयमोह—विरचिनक्षत्रमालाहृतशोभः one which is beautified by the ornament of नक्षत्रमाला put (on its neck). घंटारवनिर्घोष=घंटारवनिर्घोषः one who creates a noise by the sound of the bells. संद्वयदुग्धिममयलेह=गंडतल+उद्भिन्न+मदनेषः (an elephant) from whose temples the line of rut (मदनेषा) bursts forth (उद्भिन्न).

40. गुग्गुगुग्गुम=गुग्गुमाय् to make a humming sound. निलीन covered; embraced. मयसुरहि=मद + सुरभि fragrance of the rut. शगिरसुयन्ध-सुगंधवतिरि smelling sweet. गुग्गु... .. सुयन्ध—(the elephant) which was smelling sweet on

account of the fragrance of the rut which was covered by the humming bees. उद्धुव्वन्त=उद्ध्यमान anything that is being shaken. घयमाला=ष्वमाला the row or line of flags. चलचदल.....घयमालं—(the elephant) the flags on whom were being shaken by the wind (वात) of the chowries in the form of his moving ears.

41. सामानिय=सामानिक A class of gods having the splendour equal to that of Indra. अच्छरसुगौयमाणमाहप्पो=अप्सरस्+उद्रीयमान+माहात्म्य one whose greatness is sung by the celestial damsels (अच्छरस्). करयलजुयलं करिय सीसम्मि=करतलयुगलं शीर्षे कृत्वा Taking the pair of palms to the head; saluting. करिय is the regular form of the absolute of कर to do; But the short इ in रि is lengthened for the sake of metre. योळण=स्तोतुं to praise; Absolute is used for Infinitive. समाढत्त=समारब्ध began.

43. मोहन्यथारतिविर=मोह+अन्धकार+तिमिर. The darkness of delusion Here is tautology. Both अंधःकार and तिमिर mean the same thing. सुत्त=सुप्त slept. सयलजावल्लोयमिणं=सकलजीवलोकं एतत् all this human world. केवलकिरणदिवाकर=केवल+किरण+दिवाकर. Sun (दिवाकर) having the rays of omniscience (केवलकिरण). तमेव=तदेव the same. उज्जोदय=उद्योतित Brightened.

44. संघट्ट=संघट्टित full of. The worldly life is compared to the ocean, the sorrow etc. to the waves and Mahāvīra to the boat and the human beings to the traders on sea. वीह=वीची wave. पोओ=पोतः boat; संतार=protection; crossing.

45 कर्कश=forest. In this verse, the wordly life is compared to a forest, the separation and sorrow etc. to the trees, the human beings to the travellers who have lost their path and Mahāvīra to the leader of the caravan. कुपहपणट्ट=कु + पय + प्रनट्ट one who has lost the path. सत्याह=सार्थवाह leader of the caravan.

46. परिसंखा=परिशंखा counting. वाससहस्रकोटि=वष-सहस्रकोटि thousands of crores of years.

47. सुर=god; निकाय=class.

48. चट्टयर=crowd; collection. नीहर=निर् + ह्य to start.

49. उत्तिण्णो=उत्तीर्णः came down; descended. सामंत=feudatory prince; a king.

50. पुष्वविणिम्मयभाग=पूर्व + विनिर्मित + भाग the portion of which was already prepared. जोजनपरिवेडमंडलामोय=जोजनपरिवेड + मंडल + क्षामोय the region having a circular part of one yojana. पयारतिउण=प्राकार + त्रिगुण = त्रिगुणप्राकार threefold rampart (made of jewel, gold and silver) गोरर=गोपुर gate.

51. वडकार=वडार, वडकार region; part. धववडायसंजुत=ध्वज + पताका + संजुत possessed of flags and banners. नाटय=नाटक drama. नय=नृत् to act or to be enacted.

52 सोलस=सोडस sixteen. वाषी=वाषी well. पुग्ग=पूर्णे filled with.

53. उत्ताउत्त=उत्त + अतिउत्त the top portion of the umbrella. सजाह=सजाय possessed of; accompanied by. A Tirthakara is supposed to be possessed of chowries, the halo of light etc. and sits under the Aśoka tree.

54. ततो=ततः so; then. मेलीण=मेलीं group; मिलित or मेलित gathered by. कित्त=कृत् (कर्त्) to describe; glorify.

55. परिषा=परिषद् assembly. बीए=द्वितीये in the second. सुरवद्दु=सुर+वधू wife of the god; goddess. सोहम=सौषम it is one of the heavens.

56. तदय=तृतीय third. अज्जा=आर्या a nun. गुणमहन्त=गुण+महत् great by virtue. जोइस=ज्योतिष a class of gods such as the sun and the moon.

57. वन्तर=व्यन्तर a class of gods such as spirits etc. भवणवासि a class of gods.

58. वन्तरभवर्गिद=व्यन्तर+भवण+इंद्र the lords of व्यन्तर and भवणवासी gods. कप्पवासी=कल्पवासिन् gods residing in heavens.

59. पुव्चुतर=पूर्व+उत्तर north eastern.

61. हियजणण=हितजनन creating welfare, beneficial. जलहरगंभीररवो=जलधर+गंभीर+रवः one whose voice (रव, is deep like that of the cloud (जलधर)). Verses 62-94 contain the sermon preached by Mahāvīra.

62. दब्ब=द्रव्य substance. दुविह=द्विविध two-fold. जीवाजीव=जीव+अजीव living and non-living beings.

63. अणोवमिय=अन्+उपमिक incomparable. अक्खय=अक्षय indestructible. अयल=अचल unshakable. अणन्त=अन्+अन्त infinite. बाह=बाध conflict; contradiction.

64. त्रस=moving; mobile. धावर=स्थावर stationary; immobile. पज्जत्त=पर्याप्त the soul which has developed the food characteristics in the womb. अपज्जत्त=अपर्याप्त a soul which is not fully developed.

65. पुटवि=पृथ्वी earth. जल water. जलण-ज्वलन fire. माहय=माहन wind. वनस्पद्=वनस्पति vegetables. These five are the divisions of immobile class of living beings having one sense-organ i. e. of touch. वेद्भिन्द्याद्=दि+इन्द्रिय+आदि Those that have two or more sense-organs. Such are the Trāsas or mobile living beings. They again are two-fold i. e. सन्नि=संज्ञिन् that which has mind and इतर (i. e. असंज्ञिन्), that which does not have mind.

66 The substance called अश्रैव has five subdivisions i. e. (1) पुद्गल matter, (2) धर्म the principle responsible for motion, (3) अवर्ध the principle responsible for rest, (4) आकाश space and (5) काल time.

67. मिच्छत=मिच्छात् wrong faith. जोग=योग activity of mind, body and speech पञ्चय=प्रत्यय the cause. The case termination is dropped. The crude form is used for the Inst. कषाय=कषाय passion. लेससहित=लेस्यासहित accompanied by लेस्या i. e. taints or colour of the soul.

68. सम्म=सर्म् delight; peace. गुत=गुप्त protected. अज्जग=अर्ज् to acquire.

69. अट्ठविहमेय = अट्ठविहमेद् eight-fold division. ज्ञानावर्णाय, दर्शनावर्णाय, वेदनीय, मोहनीय, अयु, नाम, गोत्र and अंशाय are the eight divisions of Karma. बन्ध=बन्ध to be bound.

71. निमिषप्रमाण=निमिष+प्रमाण of the measure of one moment.

72 दमय=दमन punishing; chastising. निम्नच्छया=निर्भासना Remonstrations अनुद्दि=अनु+भू (भव) to experience.

74. अणिडिडयदेव=अल्प+ऋद्वि+देव a god possessing less glory (ऋद्वि). महिडिडभ=महर्द्वि one having great glory. चवणकाले=च्यवनकाले at the time of the fall (from heaven).

75. चारुंगमग्न=चतुरंगमार्ग having four-fold path; having four existences (i. e. of men, gods, animals and hell-beings). भट्टो=भ्रष्ट fallen.

76. सवर=शबर a barbarian tribe. मन्दविभव (one) of little (मन्द) fortune (विभव).

77. वामग्न=वामन dwarf. बहिर=बधिर deaf. मूय=मूक dumb कुणि one having a withered or crooked arm. सुउज्ज=कुब्ज hump-backed.

78 लोभमोहेण out of greed and delusion; out of delusion about greed.

79. कुघम्म=कुघर्म evil religions. इम्म=इर्म्म्य abode; infernal regions. भामिञ्च passive base of भ्रम् to wander.

80. कयेलत्य=करतल+स्थ standing (स्थ) in the palms. अमय=अमृत nectar.

81. उत्तमदूठ=उत्तम+अर्थ salvation; the path of liberation.

82. बीसं=विंशति twenty. जिणकारणाई the duties enjoined by the Jina. भावेउं=भावयित्वा having meditated upon. सोभणकर=शोभणकर capable of agitating. समञ्ज=सम्+अर्ज to obtain.

83. विगिट्ठ=विकृष्ट excessive. योवावसेमसंसार=स्तोक+भव-शेष+संसार one whose wordly life remains only a little bit (स्तोक).

84. तवमुयारं=तपः उदारं great penance. कालगय=कालगत being dead. अणुत्तरविमान is a residence of gods. The gods there are called अहमिद=अहमिद.

85. हलहर=हलधर=बलदेव. चक्रहर=चक्रधर sovereign kings.
सिद्ध=विद् to be liberated.
86. समग=ध्रमग ascetic. भ्रज=भंज् to run away.
87. पञ्चदशान्न=प्रत्याखान the vow of abandoning sins.
विविचि=निवृत्ति abstaining; aversion. सुविग=दृष्ट dream.
88. निव्वय=निव्रत without any vow. गिहारंभ=गृह+आरंभ household activity. विसयरसलोल=विषयसलोल greedy of the sensual pleasure.
89. ऋरिसगार्ई=ऋषेण+आदि plunging etc. ववार=व्यापार act; activity. विविहजन्नुसंवाघ=विविध+जन्नु+संवाघ that in which there is some injury to various beings. जन्ति=यान्ति (they) go.
90. कूड=कूट false. तुला weighing. माण=मान measuring. उवणम=उप+नम् to come to; to get.
- 91 उज्जुय=ऋजुक Straight-forward तथुयकसाय=तनु-कसाय one who has little passions.
- 92 बालतव=बालतप ignorant or unwise penance.
93. करण sense-organ. जोअ=योग activity. निरवयम=निरपेक्ष disinterested; indifferent. धुयकम्म=धुतर्कमा one who has shaken off Karma.
95. घोल=घूर्ण् to roll about; to wander. उत्तर=उत्+तृ to cross. मोत्तुं=मुक्त्वा leaving; except. Infinitive is used for the absolutive. बोहित्य (D) boat; ship.
96. गिह्ण=ग्रीष्म summer. दुक्कसायवतिम्भवेयपुद्गविय=दुःख+आतप+तीव्रवेदना+उष्मायित (that) which is heated by severe pain of the heat in the form of misery. उल्लहविय=(D) विष्मायित extinguished; cooled. जियन्नेय=जीवन्नेक human world. The world is said to be heated by :

of misery in the summer of worldly life; and it is cooled by the cool clouds in the form of the words of the Jina.

97. सुणितु-धुता, having heard. सम्मतलद्बुद्धी=लब्धस-
म्यक्त्वबुद्धिः one whose mind is inclined to right faith.

98. कुसाग्नयर=कुश ग्रनगर another name of the town
of Rājagrha.

99. दिवसवसाने=दिवस + अवसाने at the end of the day.
अत्यं समझीणो=अस्तं समालीन set. दिणयर=दिनकर the sun. मउल=
मुकुल्य् to close; to shut. विरह separation. चक्राय=चक्रवाह
a kind of bird which is separated from its mate after
the sun-set. मिहुण=मियुन a pair; a couple.

100. उच्छर=उद्+स्तृ to cover; to spread. मइल=मलिन्य
or मलिनीकृ=to darken. दिषिवह=दिवपथ=the surrounding
region. कसिणवण्णो=कृष्णवर्णः the black or dark colour.
चरिउज्जोय=चरित+उद्योत the light of conduct.

101. विच्छुरिअ=विच्छुरित, covered; filled; overspread.
कुसुमपडोच्छदय=कुसुमपट+अवस्तृत, covered with a cloth (spread)
with flowers. पल्लंङ्क=पर्यङ्क sofa.

103. निणाय=निनाद sound. तूर=तूर्य drums. बन्दिस्सद्द=
बन्दिस्सद्द the sound of the bard. युच्चन्त=स्तूयमान being
praised. युच्च is the passive base of स्तृ to praise.

104. चिन्तेऊण=चिन्तयितुम् to think. Abs. used for
Inf. परिहाण=परिधान a garment or dress.

105. महं=महत great. निहय=निहत killed.

106. विज्जासय=विद्यासत hundreds of sciences. पारंगय=
पारंगत mastered fully; became proficient in. पार=end.

107. सुव्व=श्रुय to be heard. लोयसत्य=लोकशास्त्र scrip-
ture current among the people. वसलोहियमंसाई=वशा+लोहित+
मांस+भादि marrow of the flesh (वशा), blood (लोहित), and
flesh etc. मक्ष्णवाण=मक्षण+पान, eating and drinking.
इयाहार=कृत+आहार one who eats or maintains by.

108. िर=किल indeed. माया=भ्राता brother. छम्मास=
षमास six mouths. सेवा=शय्या bed. सुय=स्वप् to sleep.

109. पेद्द=पीड् to trouble. इच्च is the termination for
forming a passive base. So पेद्धिच्च to be troubled. पेद्द=
क्षिप् to throw. गहयपब्बय=गुहकवर्त great mountain. वेद्धवड=
वैक्यट pitchers or pots of oil. In this verse, *Loc.* is
used for *Inst.* पूरिच्च=पूर्य to be filled.

110. पड्डुवडह=पड्डु+पट्टह beautiful (पट्टु) drum (पट्टह).
पंसुह=पन्मुख in front. वजन्त=नायमान being sounded. उट्ठेइ=
उत्तिष्ठति=gets up.

111. अन्नम=अन्न eating; hunger. कुंजर=elephant.
महिंस=महिष buffalo. गिल्ल=गिल् to swallow.

112 उदरमरण filling of the belly. सुरमाणुस... बहुएसु
Loc. used for Inst.

113. जिणिकुण=जिह्वा having conquered. नियलवद्ध=
नियड+वद्ध bound in chains or fetters (नियल). संकनयरी
Nom. used for Acc.

114. त्रिणिकुण *Abs. for Inf.* सागरपेरन्त=सागर+पर्यन्त
bounded by the ocean. समुद्धर=सम्+उत्+घृ to lift up;
deliver; save; uphold.

115. वज्र=वज्र the thunderbolt; the weapon of
Indra. अमोह=अमोष unfailling; unerring. पहरस्यं=पहार+अर्थम्
for the sake (अर्थम्) of blowing, striking or hitting

(प्रहार). चिन्तिष्य=चिन्तित thinking; thought. मसि soot; black powder; lamp-black.

116. साण=श्वन् dog. कर्ई=कवि poet. मय=मृग deer.

117. अलिय=अलोक false. उववति=उपपत्ति reasoning; argument. विरुद्ध contrary. पचय=प्रत्यय conviction; idea; notion. गुणेहि because of attributes or qualities. उववतिगुणेहि because of notions which are contrary to reasoning.

118. जिणदारेसणुस्सुयमणो=जिनदर्शन+उत्सुकमनाः one with his mind eager for seeing Jina. गमणुच्छाहो=गमन+उत्साहः zealous for going.

119. The author compares his words to the light of the sun. The sun causes the lotuses (कमल) to bloom and the bees come out from them. (आलीसमस्त). The words come out of his mouth (कमल) and are arranged in lines (आलीसमस्त). The sun's light mounts or surcharges the wind of the tree (तक्षक). The words of the poet are mounted on the boat (पवण) which will cross or save (तरु) (from the worldly life). The sun's light causes the flowers to release the smell; the words of the poet shed the dirt in men (पुष्परेणु).

CHAPTER III

1. अथाणिमेइवत्थो=standing (स्थ) in the assembly-room (आस्थानीमंडप). सामन्तमउडमोत्तियकिरणसमुच्चलियगर्बड=सामन्तमुकुटमैत्रिकडीकरणसमुच्चलितपादशीठः one whose foot-stool (पादशीठ) is brightened by the rays of the pearls in the crown (मुकुट) of the feudatory kings.

2. परिहृत्य (D) skilful; clever. लक्ष्णपसत्य = लक्षण+
प्रशस्त good on account of the characteristics,

3. जेह=योध warrior. तुरय=तुरग horse. वच=वच् to go.
अच्छ=आस् to sit.

4. सरयरवि=शरदरवि the sun in the autumnal season.

5. ओयरिय=भवतार्य having got down. अंजलिमउल=
अंजलिमुकुल bud-like (मुकुल) cavity of hands.

6. आसीसा=आशिप् blessing. पामूल=पादमूल the sole of
the foot; देहकुशल=देहकुशल happiness of the body; health.

7. पत्याव=प्रस्ताव opportunity; proper moment.

8. अहयं=अहम् I. उप्पादय=उत्पादित created; obtained.
कुसत्यवादी=कुशाखवादी teacher of heretic (कु) doctrine
(शाख).

9. निसायर=निशाचर one moving about by night;
fiend; an evil spirit. अइविरिओ=अतिवीर्य very strong.
परिहूओ=परिभूतः defeated; conquered. तिरिअ=तिर्यच् bird;
beast; an irrational or lower animal.

10 मध्ये=मृत died. छिइ=छिद्र defect; weak point;
foible; deceit. विवाइअ=व्यापादित killed.

11. चारगेह=चारगृह prison-house.

12 सव्वत्य=सर्वत्र at all times; in all places. सेउ=सेतु
bridge.

13 कुण=कृ to do पसाय=प्रसाद favour. तच्चत्य=तय्य+
अयं fact. नास=नश् to destroy.

15. आमिस=आमिप flesh. कुकइ=कु+कवि bad poets.
मइमूड=मतिमूड dull in intellect; foolish.

16. पौठबन्ध=पौठबन्ध a preface or introduction to a book. भावस्थ=भावार्थ significance. पत्थिव=पार्थिव king. छिन्नमूल baseless; uprooted.

17. क्षेत्रविभाग=क्षेत्र + विभाग division of the region. वग्नेहं seems to be used for वणिस्मं; I will describe. महामहापुरिस=महा + अतिमहा + पुरिस great and greater men.

18. आगस=आकाश space. अणाह-अनादि beginningless. निहण=निधान construction; creation.

19 वेतासन=वेत्र + आसन a cane chair. झडरि=झडरि a kind of drum. मुयसंठण=मुजसंस्थान (anything) of the shape of a tabor, a musical instrument.

20. ताल, a musical instrument. तंमु=त्रियु by three-बलय circular encompassment of the earth. परिणद surrounded. The Universe is supposed to be encircled by the three layers of water, atmosphere and space. तिरियमे.अ=तिर्यग्लोक the region of irrational and rational beings; the human world.

21. दणायार=दर्पण+आकार of the shape of a mirror.

22 लवणसमुद्र=लवणसमुद्र name of the ocean surrounding the Jambudwipa. संपरिदिसत=संपरिक्षिप्त surrounded. पडमवरवेद्या=पडमवरवेदिका the platform on the posts of which lotuses are engraved.

23. नवनउइ=नव+नवति, ninty-nine. समुत्सिभो=समुत्सिभू high. विस्वग्ग=विस्तीर्ण broad. चउकणनमंदिस=चतुर+कनन+मंदिस, adorned by four forests. The four forests on the mountain Meru are भद्रताला, नंदन, सोमनसु and पंडग.

24. अधोगमः=अधोगत going or reaching down. वज्रपटल=वज्र+पटल layer of adamants भलीष=भालीष touching; entering चूलिया=चूलिका peak. षोडश=षोडश name of a heaven. कुस = स्पर्श to touch.

25. छन्देव=पद् एव six only. वासहर=वर्षहर mountains (in the Jambudvīpa). वास=residence; continent. चोदस=चतुर्दश fourteen नाभिगिरी=mountains in the centre.

26. वक्सारगिरी=particular mountains called वक्सार. चोत्तास=चतुत्रिंशत्, thirty-four. रायहाणी=राजधानी capital town.

27. अष्टय सट्ठीभो=अष्ट च षष्टिः sixty-eight. गुहा=cave.

28. कूट=कूट top of a mountain. दह=हृद् pond; lake.

29. भोगभूमि=regions where the inhabitants are not required to work for maintenance.

31. अवरेण=अपरेण to the west of. ठिअ=स्थित situated. मरत and विदेह are the names of two continents.

32. एरवय name of a continent किन्नर a class of semi-divine beings.

33. अवदिठअ=अवस्थित unchanging.

35. उत्तरकुरु a part of a continent called महाविदेह. कल्पवृक्ष=कल्पवृक्ष desire-yielding tree. पडर=प्रवुर full of. सुसमा=सुपमा a period of time when happiness alone prevails.

36. गाडय=गव्यूत a measure of length nearly equal to two miles or one Krośa. उचत्त=उचत्त height. चउरस=चतुरस्र square. संठाण=संस्थान shape or form of the body. आठठिई=आयु-स्थिति duration of life. पड=पण्य a big measure of time.

37. तुष्टियंग=तृष्टितांग a desire-yielding tree supply-
ing musical instruments. अंग cause. मय=मत्त thought;
desire. भायण=भाजन pot. मल्ल=मान्य flowers.

39. आउम्मि योवसेये=आयुषि स्तोत्रसेये when only little
(स्तोक) period of life was remaining (सेप). मिहुण=
मिधुन a pair. लायण्ण=लावण्य beauty.

43. साहुप्पयाण=साधुप्रदान gift or charity to monks.

47. पत्त=पात्र deserving (of charity).

48. कुलगर=कुलकर a Law-giver in the beginning
of the eras.

51. सुई=श्रुति learning. जाईसर=जाति + ईश्वर.

54. आसाभिअ=आश्रासित encouraged; consoled. जहवत्त=
यथावत्त as happened.

56. पियसम=पितृसम fatherlike.

57. भोगठिईणावाम=भोगस्थित्योः आवाम residence of
pleasure and duration of life.

59. परियम्म=परिकर्मन् toilet; service. आणं करन्ति=आज्ञां
कुर्वन्ति (they) obeyed the order. इन्द्रवचणेण=इन्द्रवचनेन by
the words of Indra

60. वड्ढन्ति=वर्धावयन्ति congratulated.

61. महरीदु=महार्ह costly; valuable. पच्छिम=पश्चिम latter-
आम=याम quarter of the night.

62. धय=ध्वज flag. रयणकूडगणी=रत्नकूट + अग्नि fire (lustre)
issuing from a heap of jewels. The dreams seen by
Marudevi are enumerated in this stanza.

63. छव्व=राज्ञ् shine; look beautiful.

64. केउय=कौतुक the act of making an auspicious

mark on the forehead. हरिसियरुर्छा=दृष्टाक्षी (she) whose eyes were delighted.

67. पाठ causal of पठ् to cause to fall. पञ्चस=पंचदश fifteen.

68. हिरण्य=हिरण्य silver. जयम्भिन=जगति in the world. उवगज्जिअ=उपगर्जित called

71. पुष्पागिलाहय=पुष्प + अनिल+आहत struck by meritorious wind चलियासण=चलित + आसन seats which were shaken.

72. संख=शंख conch. समंभन्त=ससंभ्रान्त confounded. सीहनाअ=सिंहनाद a noise resembling the roaring of a lion.

73 सन्निधिदसमुदय=मर्व + ऋद्धि + समुदय all pomp and glory; the collection of all pomp.

74. केसरि=केसरिन् a lion चउप्पयार=चतुष्पर four-fold.

76 मेणाणिअ=सेनानीः leader of the army. मायाबाल artificial or false child. ठविय=स्थापयित्वा having placed.

77. पुलय=दृश् to see. तिप्प=तृप् to become satisfied.

78 समोत्थर=समव + स्तृ to cover.

79. नग mountain. फलिहामिला=रुद्रिक + शिला crystal stone. पञ्जार=प्राग्भार collection. विलोलिय=विलोल shaking; agitated. पल्लव.....वणमालो=having the long garlands of wood-flowers hanging.

80. निवड group. मऊह=मयूख ray. दल=petal. पल्लवकरग=पल्लवकराप्र branch; twig. सिहर ...पञ्जलिओ=शिखरकर+निवड+निर्गत+विविध + महामणि + मयूख + प्रज्वलित shining on account of the rays of the great and various jewels springing from (निर्गत) the peak. दल.....करगो=दल+रुचिर+विमल + द्योमल +

पवण + उद्भूत + पद्म + करप्र having petals shining, clean and tender and the twigs shaken by the wind.

81. वर.....गीभो=वर + उदण+उदवर + उद्रत++कुमुममुपन्ध + आङ्ग+मधुकरी+गीतः having the song of bees full of the fragrance of flowers blossomed (उद्रत) on the best and blooming trees. उगालि=(D) a small stream of water; brooklet. पुल्ल.....अलनिवहो with the brooklets and streams of water flowing with a noise.

82. हरि horse. नडल=नकुल mangoose. वरह bear. बह dog. चमर a kind of deer. सवय=शायद beast.

83. किपुरिष and गदह a class of semi-divine beings. चह=भुञ् to enjoy. मम्मण=मन्मन whispering. त्रियस.....सव्व-दिसे all the directions of which were filled with the sweet songs and whisperings of the divine damsels (त्रिदशवधू).

85. समुज्जलमणी=समुज्जडमणी with the jewels bright. चन्दपह=चंद्रघात the Moon-stone, supposed to ooze away under the influence of the moon. मत्रिय (D) wet. उब्भास=उद्+भास्य् to brighten.

87. मेरे a kettle-drum. आङ्ग and पणव are kinds of drums मेहनिर्बोसं=मेघनिर्घोषम् like the rumbling of clouds.

88. तुम्बुस्य a class of semi-divine beings. दिव्यमुय=दिव्य + अङ्गु divine cloth or garment. विहृत्य=विहृत with the bands full of.

89. अङ्गोदण=आङ्गोटन slapping or clapping the arms. चरणविदम्भन=चरणविजृम्भन spreading of legs.

90. आयवत्त=आतपत्र umbrella. वाय=वादय् to sound.

91. यभावहावत्य = स + भाव + हाव with amorous and coquettish gesture (हाव and भाव); or यभा+वहन+अर्थम् in order to amuse (वह्) the assembly (समा). सललियपय-विक्रमेव = सललिन+पद+निक्षेपम् placing the foot beautifully. कटाक्षदिष्टुवियारिह = कटाक्ष+दृष्टि + विकारवन् full of excitement because of the side-glances (कटाक्ष).

92. रय=रजस् dust. घूसर dusty.

94. जयघद्.....रावं=जयघब्द+मुखर+ मुख+रव+ स्तुति+ मंगल+ कलकल+आरावम्=with cry (आराव) and noise (कलकल) of the auspicious prayers and the noise from the mouths noisy with (मुखर) the words of victory.

95. पयय = प्रयत्न with effort; carefully.

96. चुग्न=चूर्ण powder. उव्वट्ट=उद्दे+वृत् to anoint.

98. चूडामणि=crest-jewel. मंताणयसेहर=संत्राणक+शेखर. the best (शेखर) protection कडय=कटक bracelet (cf. mar. कडे).

99. कटिसुतय=कटिमूत्र waistband. पिणद्ध fastened. कटियट्टपट्ट=कटिनट्टपट्ट cloth girt round the loins (कटितट्ट).

101. मियंक=मृगांक moon. भवसागरसोषण=भवसागरसोषण drying (सोषण) of the ocean of wordly life. जयाहि=जय be victorious.

102. मन्भूय=सद्भूत real. त्रिखुत्त=त्रिकृत्व: thrice.

103. हरिणगवेसी=इग्निगमेपिन् head of the foot-soldiers of Indra. आणेत्तु=आनीय=having brought. माउअंक=मातृ+अंक mother's lap.

104. पुलइय=पुलकित enraptured. मा to contain.

105. दिन्नचच्चिक्क=दत्तचच्चिक्क given beemearing; be-

meared. कुंकुमबहुल=plenty of saffron. अर्हस्य=अतिशय
excellence.

106. कुन्दससिवण्ण=कुन्दशशिवर्ण of the colour of
jasminè or of the moon; (white like these.) नाभीण is
the Genetive pl. but here it is used for Inst. sing.

107. अणुदियद्दं=अनुदिवसन् every day. सुरदारय=सुरदारक
boys from heaven. क्रीलय=क्रीडन play. क्रील=क्रीड् to play.

108 उक्किण्ण=उत्कीर्ण engraved.

109. धणु measure of four hands. पंचस=पंचाशत्
fifty. संघयण=संहनन structure of the body. नारायवज्ज=वज्र-
नराच. It is one of the 6 built of the body. A joint
of bones, a bandage round it, and an adamantine peg
between these two make up this frame.

110. वाहण carriage. उवाणिज्ज passive base of उप+नी;
to be given.

111. इक्षुरस=इक्षुरस juice of sugar-cane.

112 सिष्य=शिल्प art पथरण=प्रकरण matter. पासण्ड=पापंड,
a heretic.

113 दीहा=दीर्घा long.

114 पट्टण town. निवेम=निवेश a halting place. सिष्य=
शिल्पकार artisan.

116. वडस=वैश्य trading class. वावार=व्यापार business;
dealing.

117. पेसण=प्रेषण order; command. निययकाल=नियत-
काल always; for a fixed period. सुद=सुद्ध a low caste man.

118 जुग=युग्म a pair; couple. कयजुग=कृतयुग name of
a particular era.

121. भौह (D.) the head of a village दाव=दाश्व
to show. रःयनीई=राजनीति administration; politics.

122 अइच्छ=अति+कम् to pass. नील blue वास=वासम्
garment.

123. कट्ठं=कट्टम् alas ah; विलम्ब to hang down;
linger. उन्मत्तओ=उन्मत्तः mad.

125. विनदिधो=विनदितः ridiculed; troubled.

126. असासय=अ + साश्वत uneternal; momentary.

उज्जोय=उज्जोय effort

127. उच्छेय = उच्छेद् destruction. भिषन्त = भासमान

shining

128 वोच्छिन्न=व्युच्छिन्न or व्यवच्छिन्न cut off; stopped.

129. पुनरुत्तं=पुनरुत्तम् again and again.

130. निष्क्रमण=निष्क्रमण going out (of household

life); becoming an ascetic. कारण cause; occasion.

132 सुरसमाहियखन्ध = सुररुन्ध्रमाह्वन which was

held on shoulders by the gods. सिधिया=सिधिका palanquin.

134 वडन=वकुल a kind of tree. तिलय=तिलक, चंदन,

अशोक, पुशप, and नाग were the trees with which the
garden वसन्ततिलक was filled. पवर=प्रवर excellent.

135. सयण=स्वजन relative. परिवारण=परिवर्ग servants.

आपुच्छ=आ + प्रच्छ् (पृच्छ्) to bid farewell.

136. नमुक्कार=नमस्कार salutation. पंचमुट्टिय लोय=पंच-

मुट्टिकः छेवः plucking of the hair (छेवः) in five
handfuls.

137. वजाउद्=वज्रायुध one who has thunder-bolt as

his weapon i. e. Indra. पटलय=पटलक box.

138. महिम = महिमन् glory; festival.
139. गृह्णित्वा = गृह्णित्वा + उपवासः one who has taken (the vow of) fast. वसुधा = वसुधा the earth. संवत्सर = संवत्सर year.
140. अपरिशेष = अपरिशेष without remainder; all.
141. तण्डुल = तृष्णा thirst. बुद्धा = बुभुक्षा hunger. क्लिप्तः = क्लिप्त troubled; overcome. गारव = गौरव pride.
142. अंबारतल sky; घुट्ट = घुट्ट proclaimed; sounded.
143. वक्त्र = वक्त्र bark. चीवर = चीवर rag कुशपत्र = कुशपत्र blade of grass. नियंसण = निवसन dress.
144. णमिविणमि the two grandsons of ऋषभ by name नामे and विणमि पादभ्यां = पाद + अभ्यां near the feet.
145. समुह = समुह inclined; with the faces turned.
146. जुवाण = युवन् young. पंकजदलच्छे = पंकज + दलाक्षी the two with the eyes like the petals of a lotus.
147. लट्ठ = यष्टि stick. (cf. Mar. लाठी).
151. उच्चैर् = उच्चैर् high. पञ्चविंशति = पञ्चविंशति twenty-five. उद्वेह = उद्वेह depth.
155. सिहरपट्टं = सिहरपट्ट the surface on the top
156. चारणसमग = चारणसमग an ascetic who is capable of moving in the sky due to the power obtained by penances. सज्जायज्ञाननिरयं = स्वाध्याय + ध्यान + निरत engrossed in (निरत) religious study (स्वाध्याय) and meditation.
157. मणिरयण.....पंतीओ = मणिरयणकांचनउज्वलज्वलन्गृह्णित्वा - पंक्तिः, with the line of many houses shining brightly by the jewels, gems and gold.

158. गाइ=गौ cow. घअ=घृत ghee. पञ्सारिअ=प्रसरित flowing with.

159. उण्ह=उष्ण heat. सीय=शीत cold. उवघाय=उपघात accident.

160. रवि.....वयणाओ=रविकिरण+कोमल+भाहृत+विकसित+वर-
कमल+सदृश+वदनाः, (the ladies) with the faces like the
excellent lotuses bloomed (विकसित) being gently hit
(कोमलाहृत) by the rays of the sun.

162. संपउत्त=संप्रयुक्त possessed of.

CHAPTER IV.

1. ज्ञाण=ध्यान meditation. मोत्तूण=मुक्त्वा having abandoned. दाणधम्मट्ठे=दानधर्माय for the sake of charity and religion. विहरेऊण=ऊण is the termination of the absolute. But here it is used for the Infinitive. So विहरेऊण पवतो=विहर्तुम् प्रवृत्तः began to wander. नगरगरमंडिय=नगर+आकर+मंडित adorned by groups of towns. वसुहा=वसुधा earth.

2. पउम=पद्म. Name of a continent. संचरन्तो=संचरन् wandering. अन्त is the termination for forming the present participle. संपतो=संप्राप्त reached. गुणवय=गुणशत hundreds of virtues. निलअ=निलय abode. सेयंस=श्रेयांस name of a king.

3. मज्झण्हदेसयाले=मध्याह्नदेशकाले. At the time of mid-day. The use of the word देस is superfluous गोवरचरिया=गोवरचर्या=process of begging food. The monk is not to make any distinction between rich and poor houses

is getting his food like the cow seeking the grass on the pasture-ground. So, the ascetic's begging is called रोचर्या or रोचरचर्या. घरपन्ती=गृहपांक्ति line of houses. भ्रमन्तो=भ्रमन् wandering; visiting.

4. व्व=इव like. तेण=नेजसा by lustre; in point of lustre. In Prākṛta, there are no words with consonants at the end. Such words in Sanskrit when transformed into Prākṛta, are made to end in vowels, according to some rules. लंबियकरगजुयलो=लंबित+कर+अग्र+युगल one whose fingers of both the hands were hanging down.

5. वरहारमउडकुंडलमणिमोतियपट्टचामरांणि=वर +हार +मुकुट+कुंडल +मणि+मौक्तिक+पट्ट+च मरादीनि excellent necklaces, coronets, earrings, jewels, pearls, garments, chowries and other things. उरणेइ 3rd pers. sing. of उप+नी to take, to carry. जणवभो=जनपद country; people in the country.

6. गयतुरंगमरहवरयणाइयमंडणाढोव = गज + तुरंगम + रघवर + रत्न + आदिक + मंडण + आटोप expanse of excellent (वर) elephants, horses, chariots and jewels. ठव=स्थाप् to keep; to place. चलणपणामं काळणं = चरणप्रणामं कृतम् having saluted the feet.

7. सर्वंगमुदरा = सर्वांग+सुंदरा (any female) beautiful in all the limbs. पुण्यचंद्रवयणा = पूर्णचंद्रवदना (any female) who has a face like a full moon. सोममणा सोम्यमनसः (men) with calm mind. भिक्खासण्णा = भिक्षासंज्ञा sign of the begging; अयावन्त = अ + जानन् not knowing.

8. नेच्छइ=न+इच्छति does not wish. विगयमेहो=विगतमोहः one whose delusion is gone. संबन्तजडामारो=संबन्त+जटा+मारः

one whose tresses of hair are hanging long. नरवईभवन= नरपति+भवन house of the king; palace.

9. पामायतलस्यो=पामाद् + तञ्च + स्यः standing on the terrace of the palace राया=राजा king जिगवर excellent. एन्त=भायन्त coming. संभरिस=संस्मृत्य having remembered. य or इय also is the termination of the absolute.

10. काकग = कृत्वा having done. त्रिवसुतो = त्रि + कृतः thrice. समग्न = समग्र all; whole; full of; i. e. along with. चलणेषु पदिओ=चरणेषु पतितः fell at the feet. हरिसवसुभिन्नरोमंचो= हर्षवश+उद्भिन्न+रोमांचः one whose ends of hair (रोमांच) were made to rise due to (वश) joy; one who was horrified with joy.

11 रयणमायणस्य अरुं दाकण=रत्नभाजनस्य अर्घ्यं दत्त्वा having given the offerings (अर्घ्यं) contained in (स्य) the pot of jewel. मव्वभोवण=मर्वभावेण with all devotion. जुयल=युगल pair. विमलेण भावेण with pure devotion.

12 संमज्जिओवलित्त=संमार्जित+उपलित्त swept or cleaned and besmeared. उद्देश=उद्देश region; place. परमश्रद्धा=परमश्रद्धा great devotion or faith. नररिदो=नरवर+इंद्र, best king. इक्कुरस=इक्षु+रस the juice of sugar-cane.

13. वाइउं पयतो=वातुं प्रवृत्तः began to blow. उं is the termination of the Infinitive and in the case of certain roots, इ is prefixed to this. वाय=वात wind. सुहसीयल सुख+शीतल happy and cool. सुरहिगन्धो=सुरभि+गन्ध fragrant smell. रयणवुट्ठी=रत्न+वृष्टि shower of jewels समं=सम with; along with. नहयलाओ=नभतलान् from the sky.

14. घुट्टं=घुष्ट proclaimed aloud. इंदुहिषणगुहगहीरसहाळ= इंदुमि+रण+गुह+गंभीर+शब्दमन् possessing deep, great and

serene sound of the drums. परमभुदय=परम+अभ्युदय great prosperity. वरकलाण=वर+कल्याण excellent or extreme welfare.

15. अमर god. मण=मण् to speak; say. साहु सि=साधु इति well; good. तुमे=त्वं, you. धम्मरह=धर्मरथ the chariot of religion. महाजस=मह्यसः one of great fame. शीय=द्वितीय second. चक्र=चक्र wheel. समुद्धरिय=समुद्धृतं raised up.

16. पवत्तण=प्रवर्तन beginning. दाणवन्तचरिया the conduct of the charitable. सयगमुह name of the garden. पसरयजमाण=प्रशस्त+ध्यान auspicious meditation.

17. ज्ञायन्तस्व=ध्यायतः of one who meditates. चाइपुस्रअ =पाति+अय destruction of the Ghāti Karmas. Ghāti Karmas are those that destroy the qualities of the soul i. e. those which obscure knowledge, faith and those which delude and obstruct. केवलनाण =केवलज्ञान perfect knowledge; omniscience; knowledge which reveals everything. समुत्पन्न+समुत्पन्न arose; was obtained. लोणालोणपणस=लोक+अलोक+प्रकाश that which can brighten the Loka and Aloka. Loka is the world or universe. According to Jain Cosmography, "its shape is like a man akimbo, with the legs apart. It is trisected into three parts namely Adho Loka (Lower), Madhya Loka (middle), and Ūrdhva Loka (Upper). The region lying between waist and the feet manifests Adho Loka which contains seven hells. The navel represents Madhya Loka. It contains islands and seas and is inhabited by men and animals. The space

above the navel symbolizes *Ūrdhva Loka*. In it, the portion below the neck stands for twelve *Deva Lokas*. The neck indicates nine *Graiyeyakas*. The facial part shows the five *Anuttara Vimānas* and the head suggests *Siddha Shilā*." *Aloka* is the space beyond the Universe.

18. उणञ्चइ=उदयते is created. आसण=आसन seat. तद्देव=तया एव similarly; also. मामंडल the halo round the central part of the head of a *Tīrthakara*.

19. कण्ठदुम=कलदुम a holy tree of that name; दिव्य=दिव्य divine. घोम=घोष noise; sound. पुष्करिस=पुष्पवर्ष shower of flowers सत्वाइसय=सर्व+अतिशय all excellences. जिगवरइडिड=जिगवर+कृद्धि=the prosperity of the best *Jina*. समणुपत्त=समणुगत obtained.

20. नाकण=ज्ञात्वा having known. उवविट्ठ=उपविष्ट sat. सन्नियेस place.

21. गणहर=गणधर principal disciple of the *Tīrthakara*. अणन्त संसार endless transmigration of worldly life. परिहिण्ड to wander. अणाइ=अनाथ helpless, masterless. उत्तार= a place where water may be crossed on foot; ford. पत्तेकहेदि (you) tell. हि is the termination of the *Imp. 2nd pers. singular*.

22 साइ=कप् to tell. मज्जयारे=मध्यकारे-मध्ये in the midst of.

23. पंच महव्वयाइ=पंच महाव्रताणि the five great vows. They are:—(1) Avoidance of all injury to living beings, (2) avoidance of false speech, (3) avoidance of

stealing; (4) avoidance of non-celibacy, and (5) avoidance of all property or possessions. The monk is to observe these vows completely. So in his case, the vows are called महाव्रतः or great vows. These same vows when observed by a house-holder are called अणुव्रतः. समिर्द्भोऽपंच=समितयः पंच the five Samities; ways of carefulness. They are:—carefulness in (1) walking or movement, (2) in speech, (3) in eating; (4) in handling the things and (5) in answering the calls of nature. तिष्ठि गुप्तीभ्योऽत्रयः गुप्तयः the three ways of control. They are the control over (1) mind, (2) body and (3) speech. समणधम्म=धम्मधर्म the religion of an ascetic. The ascetic is required to observe the 5 great vows, the 5 Samities and the 3 Guptis. बहुभेद=बहुभेद of many division or varieties; manifold.

24. पंचाणुव्रतयुक्तोऽपंच+अणुव्रतयुक्तः possessed of the five अणुव्रतः. सत्तदि सिद्धस्त्रावणदि परिकिण्णोऽसप्तभिः शिक्षाव्रतैः परिदीर्घैः spread over the seven शिक्षाव्रतः or disciplinary vows. They are:—(1) दिग्गमन. It is the determination of not travelling in a certain direction (2) अनर्थदण्डन. It is the refraining from any activity likely to cause unnecessary injury to others. (3) भोगोपभोगपरिमाणव्रत. It is the vow of putting restrictions on the choice of the objects of enjoyment such as food, drink, houses and clothes etc. (4) देशावच्छेदव्रत. It is the restriction of one's activities with reference to distances in particular directions. (5) सामायिक. It is the refraining from

the commission of sin by engaging oneself in meditation for certain fixed periods every day (6) प्रोषघोषवास-व्रत. It is the observing of fasts on all the holy days of the month such as the 8th, 14th, full-moon day and new-moon day. (7) अतिथिसंविभाग or वैयावृत्य. It is the service of the monk, nun, layman or laywoman by offering them food and such other things. Sometimes, the first 3 of these seven, are called गुणव्रतः. Thus, the ideal householder who has to observe the 5 अणुव्रतः (Lesser vows) and the 7 शिक्षाव्रतः or the disciplinary vows reaches the 10th of the 11 stages सावय=भावक layman; householder. उद्देशविरत=उद्देश-विरत one who abstains from food and water specially meant for him. There are 11 stages of the householder. In the 10th stage, the householder is not to take any food or water meant for him.

25. लब्ध=लभ् to get. दुःखसहस्रावाम=दुःखस+सहस्र+आवास residence or abode of thousands of miseries. पाव=प+आप् to obtain नरय=नरक hell अहम्भ=अधर्म irreligion.

26. मेघ=मेघ cloud. बीजवन्धिय=बीजवर्जित, devoid or without the seed सस्य=सस्य corn. विरहिय=विरहित without.

27. जइ वि=यदि अपि even if. अज्ञानिय=अज्ञानिन् one without knowledge; ignorant. पयत्नेन=प्रयत्नेन with effort. तइ वि=तथा अपि=still. किकरदेव=देवकिकर servant of the god. In *Prākṛtī*, very often, the position of the members of the compound is transposed. हव=भू to be. चइय=च्युत=fallen तिरिय=तिर्यक् a sub-human being; animal.

28. भवसहस्रवडर=भवसहस्रप्रचुर abounding in thousands of births. अणुहव=अणुम् to enjoy. अमन्तकाल infinite time. परिभम=परि+भ्रम् to wander.

29. निव्यय=निर्वृत free; happy. कपालवाहिवत्तं=कल्प+आलय+आधिपत्य mastery or lordship of the residences of heaven. अवेरे=अपरे others. दडधम्म=दडधर्म one of firm faith or religion.

30. निगन्थ=निग्रंथ bondless ascetics. सुर=स्तुति praise-पडंज=प्र+युञ् to make use of. फलगुणेण by virtue of fruit; on account of. कुण्डपह=कु+गति+पंथा path of the bad existence. पवञ्ज=प्र+वञ् to go.

31. श्रोऊण=श्रुत्वा having heard. धम्मवचन=धर्मवचन the religious words; the preaching of religion. कहिय=कथित told; preached नरामरसमूह=नर+अनर+समूह groups of men and gods. मम्मत्तलडुवुद्धि=मम्यकर+लड्य+वुद्धि one whose mind has obtained right faith. संवेगररायण one full of or engrossed in aversion to worldly life. सुरय=सुरित pleased.

32. समणकीह=प्रमणशिह lion among the ascetics; best ascetic. words like शिह, वृषभ and वर when placed at the end of a compound mean best or excellent among the class. ववगयपरिगह'रम्म=व्यपगत+परिगह+आरंभ one whose possession and activity are gone; one who is without these

33. वहावसाणे=कथ+भवसने at the end of the story or preaching. सहिय=सहैत with; along with.

34. समणसंनिह=स्वर्ग+संनिह like the heaven. ममन्ता=ममन्तान् all around. जेयनमवं=योत्रनशत hundred yojanz. विरञ्जिभ=विरञ्जित free from; devoid of. रम्म=रम्म charming.

35. उषहसेणपमुहा=वृषभसेनमुखाः those among whom वृषभसेन was prominent. चउरासीयं=चतुरशीति eighty-four. तावद्दय=तावत् that much.

36. चक्रहरत्त=चक्रघरत्त the position of a sovereign king. संपत्त=संप्राप्त was obtained. भरहराइणा=भरतराज्ञा by the king भरत. सयल=सकल all; whole; ह्यगयजुवइसमग्न=ह्यगयजुवति-समग्न full of or possessing horses, elephants and women चउद्दसयणाहिइव=चतुर्दश+रत्न+अधिप Lord of the fourteen gems. A sovereign king is supposed to possess the fourteen gems by the help of which he conquers the whole of the Bharata country. They are:— (1) सेनपति commander, (2) गार्थापति householder, (3) वार्षिक, (4) पुणेहित priest, (5) स्त्री woman, (6) अश्व horse, (7) गज elephant, (8) चक्र wheel or disc, (9) छत्र umbrella, (10) चर्म, (11) दंड staff, (12) असि sword, (13) मणि jewel and (14) काणन.

37. पुत्तस्यं चन्द्रसूरिसारिणं=पुत्रशतं चन्द्रसूर्यसदृशानां hundred sons who were like the moon and the sun. समणत्त=धमणत्त the life or order of an ascetic. पडिवन्न=प्रतिपन्न accepted. सए देहे=स्वयं देहे about one's own body. निरवेयकस=निरपेक्ष disinterested.

38. तवससिला=तशशिला the name of a town. बाहुबली the name of ऋषभ's son. निचपडिकूल=नित्यप्रतिकूल always inimical; hostile. सया=सदा always. आणापणाम=आज्ञापणाम salutation or obedience of the order.

39. रुट्ठं=रुट angry. उवरि=उपरि against. साहण=साधन army. तुरियचवळ=त्वरितचपल soon and quick विनिगंत=विनिर्गत went; started. बळ army.

28. भवसहस्रपत्तर=भवसहस्रप्रचुर abounding in thousands of births. अनुभव=भणुम् to enjoy. अगन्तकाल infinite time. परिभ्रम=परि+भ्रम् to wander.

29. निव्वय=निर्वृत free; happy. कपालयादिवत्तं=कल्प+आलय+आधिपत्य mastery or lordship of the residences of heaven. अथै=अपरे others. दृढधम्म=दृढधर्म one of firm faith or religion.

30. निगण्य=निर्ग्रय bondless ascetics. सुख=स्तुति praise-पठञ्ज=प+युञ् to make use of. फलगुणेण by virtue of fruit; on account of. कुण्डपह=कु+गति+पंथा path of the bad existence. पवञ्ज=प+वञ् to go.

31. सोऊण=ध्रुत्वा having heard. धम्मवयण=धर्मवचन the religious words; the preaching of religion. कहिय=कथित told; preached नरामरसमूह=नर+अमर+समूह groups of men and gods. सम्मत्तलद्धुदि=सम्यक्तर+लब्ध+वुदि one whose mind has obtained right faith, संवेगपरायण one full of or engrossed in aversion to worldly life. मुह्य=मुदित pleased.

32. समणसीह=धमणसिंह lion among the ascetics; best ascetic. words like सिंह, वृषभ and वर when placed at the end of a compound mean best or excellent among the class. ववगयपरिगहारम्भ=व्यपगत+परिग्रह+आरंभ one whose possession and activity are gone; one who is without these.

33. कथावप्राणे=कथा+अवसाने at the end of the story or preaching. सहिय=सहित with; along with.

34. मगसंनिह=स्वर्ग+संनिभ like the heaven. समन्ता=समन्तात् all around. ज्योतमसं=योजनशत hundred yojanas. विवञ्जिभ=विवञ्जिन free from; devoid of. रम्भ=रम्भ charming.

35. उषहैषेणपमुहा=वृषभसेनमुखाः those among whom वृषभसेन was prominent चउरासीयं=चतुर्शीति eighty-four. तावद्वयं=तावत् that much.

36. चक्रहरत्त=चक्रधरत्त्व the position of a sovereign king. संपत्त=संप्राप्त was obtained. भरहराइणा=भरतराज्ञा by the king भरत. सयल=सकल all; whole; ह्यनयजुवदसभग=ह्यनयजुवति-समग्र full of or possessing horses, elephants and women चउदसरायणाहिव=चतुर्दश+रत्न+अधिप Lord of the fourteen gems. A sovereign king is supposed to possess the fourteen gems by the help of which he conquers the whole of the Bharata country. They are:— (1) सेनपति commander, (2) गायपति householder, (3) वार्धिक, (4) पुरोहित priest, (5) स्त्री woman, (6) अश्व horse, (7) गज elephant, (8) चक्र wheel or disc, (9) छत्र umbrella, (10) चर्म, (11) दंड staff, (12) असि sword, (13) मणि jewel and (14) कागाण.

37. पुत्रप्रथं चन्द्रसूरसरिसाणं=पुत्रशतं चन्द्रसूर्यसदृशानां hundred sons who were like the moon and the sun. समणत्त=धमणत्त्व the life or order of an ascetic. पञ्चिवन्न=प्रतिपन्न accepted. सए देहे=स्वये देहे about one's own body. निरवयक्ख=निरपेक्ष disinterested.

38. तक्खसिला=तक्षशिला the name of a town. बाहुबली the name of ऋषभ's son. निचपडिकूल=नित्यप्रतिकूल always inimical; hostile. सया=सदा always. आणापणाम=आज्ञाप्रणाम salutation or obedience of the order.

39. हट्ठं=हट्ट angry. उवरि=उपरि against. साहण=साधन army. तुरियच्चवल=त्वरितचपल soon and quick विनिगमभ=विनिर्गत went; started. बल army.

40. जयसद्बुधुदृक्कलयलाशव=जयशब्द + उद्बुधु + क्लकल + आशव
 with the noise of the words of victory that were
 proclaimed. जुजसस्य कारणत्यं=युद्धस्य कारण.र्थम् for the sake of
 battle. सजद armoured. तक्षणं=तत्क्षणं immediately.

41. सौउं=उं is the termination of the Infinitive. But
 here it is used for the absolutive. i. e. having heard.
 मदचदयर=मदचदकर group of servants. चदयर is a Desi
 word. विणिजाओ=विनिर्यात went out.

42. बलदप्यगडिवय=बलदर्गवित puffed up with the
 pride of strength or army. रसन्तूर=रसन्तूर्य with the
 drums sounding. आभिष्ट (D) began. परमरण great fight.
 नद्यन्तकबन्धोच्छगयं=नृत्यन्तकबन्ध+प्रेक्षणकं (प्रक्षणीय) fit to be seen
 on account of the headless trunks that were dancing.

43. किं वधेण=किं वधेण what is the use of killing? दोण्डं=
 द्रयोः of both. दिदिष्टमुट्टिष्ठ=दृष्टिमुट्टि eyes and fist. समम्मदिय
 began.

44. मग्न=मग्न broken. चक्षुषणर=चक्षुषणरः the range
 of sight मित्रिअ=मित्रित defeated; conquered.

45. लग्न=लग्न attached; stuck. चञ्चलण.....विच्छाह=
 चञ्चलीणप्रेरणकरतलपरिहस्तविभोग one whose hands are full of
 agitation due to the moving and thick impelling.
 परिहृत्य full; complete. चञ्चलण moving धीणरेद्वर्ग=धीणप्रेरण
 thick impelling or urging.

46. श्वदुत्त=(D) अभिमुखम् in front; facing one
 another. अद्वन्द्वि=अद्वन्द्व half stretched. जेत्त=येत्तम् a rope.
 बन्धण bond; tie. अवहृत्य=अवहृत्य the hand placed on the

neck to drive out a person. उद्यतकरण=उद्युतकरण raising.
अमग्नमान=अमज्यमान unbroken; unvanquished.

47. निहत्त=निहत defeated मुयविक्रम=मुत्रविक्रम valour
of the arms; बाहुबलि name of his brother. (This
seems to be more probable from the use of the
pronoun तस्मिन् in the second line). मुय=मुच् to leave; to
release. चक्रायण=चक्रत्न one of the 14 gems of a
sovereign king. बहृत्यं=बधार्थम् for killing. परमदुःख=परम+दुःख
very much angry.

48. विणिवायण=विनिपातन killing; destroying; striking.
असमथ = असमर्थ unable. गन्तूण = गत्वा having gone.
सुदारेण=सुदर्शन the wheel. पठिनियत=प्रतिनिवृत्त returned. जंप=
जल् to speak, 'say.' लोभिः=लोभवत् one possessing greed;
greedy. इत् is a possessive termination corresponding to
Sanskrit वत् or मत् कषायवसग=कषायवशक one who is under
the control or influence of passion (कषाय) एकेकमविरोहं=
एकेकं विरोधः hostility to one another. अ is added between
the two words without any meaning.

50. छरस्य कए=छरस्य कृते for the sake of ashes. नाश=
नश् to destroy. चन्दण sandle wood. मोक्षिय=मौक्षिक pearl.
दोरात्ये=दोरायम् for the sake of the string or thread. मूढ
infatuated. देविहिड=देव+हिडि the splendour of the gods.

51. मोक्षुं=मुक्त्वा having left. एहि=इदानीम् now. परिषद-
मह=परिषदमत warriors in the form of hardships. ठिअ=
स्थित steady; established. उत्तमदुःख=उत्तम+अर्थ best thing i e.
liberation.

52. शोच=लोच plucking of the hair by hand. कोसरिय=व्युत्सृष्ट abandoned. समियपाव=शमितपाप one who has destroyed the sin.

53. महुरवयण=मधुरत्वचन sweet words. मा गेण्हसु=मा गृह्णाम do not take. सु is the termination of the Imp. 2nd person sing. मा used with the Imp. has the sense of the prohibitive. पञ्चब्जा=प्रवृज्या order of the ascetic; renunciation. भुञ्ज=भुञ्जु to enjoy.

54. संवच्छरपठिमत्य=संवत्सरप्रतिमस्य one who practises penance in a standing position for one year.

55. उप्पादिय=उत्पाद्य having created. केवल omniscience; complete knowledge. निट्ठवियअट्ठकम्म=निष्ठापित-अष्टकर्म one who has destroyed the 8 Karmas. They are:- (1) ज्ञानावरणीय i. e. that which comes in the way of knowledge, (2) दर्शनावरणीय, (3) वेदनीय, (4) मोहनीय, (5) आयु, (6) नाम, (7) गोत्र, and (8) अंतराय.

56. एगच्छत्तं=एकछत्रम् having one umbrella; under the sovereignty of one king. भोगसानिद्ध=भोगसमृद्ध rich in enjoyment.

57. सम equal or like. गिह्वइ=गृहपति layman; householder. धणय=धनद the Lord of wealth; the treasurer of the gods.

58. चट्ठसट्ठि=चतुःषष्टि sixty-four. जुवई=युवति woman. शईणं=राज्ञां of kings. बद्धमउट्ट=बद्धमुकुट one who has fastened coronet (on his head.)

59. मत्तवरवारण intoxicated (मत्त) and excellent (वर) elephant (वारण). तावइया=तावती that much. परिसंखा=परिसंख्या

number. Nom. for Acc. घयच्छत्रविन्ध=ध्वजच्छत्रविन्ध one which has the sign of banner and umbrellas.

60. अट्ठारस=अष्टादश eighteen. कोटी=कोटी crore. तुरय=तुरग horse. पवरवेगदच्छ=प्रवरवेग+दक्ष of great speed and skillful. किकरनरनारी male and female servants.

61. नवनिहो=नवनिघयः nine stores. अनेगमण्डपरिपुण्ण=अनेक + मण्ड + परिपूर्ण filled in many pots. जलधलयगावास=जलस्पलरत्न + आवास place of jewels in water and on earth.

62. राजविभू = राज्य + विभूति splendour of the kingdom.

63. जीहा=त्रिभुजा tongue. वित्पिण्ण=विस्तीर्ण extensive. तर=शक् to be able.

64 मगदाहिव=मगध+अधिप king of the Magadha country; the king Shrenika to whom the story was told. गणहरवसह=गणधरवृषभ best Ganadhara.

65 वण्ण=वर्ण caste. तिण्णं=त्रयाणां of the three. सुया=धुता is heard. अवरिपेसा=अपरिशेषा without any remnant; in full. एत्तो=अतः now; hence सुतकण्ठ=सूत्रकण्ठ one who has the thread on the neck It is used here for Brāhmin.

66. सुणि ascetic. गव्वं वड्ढ=गर्वं वड्ढ to be proud. धम्मनिमित्तम्मि काल्क=धर्मनिमित्तं कृत्वा under the pretext of religion.

67. मणियमेत्ते=मणितमात्रे as soon as it was said. मूयत्प=भूतार्थ fact: माहणुपत्ति=ब्राह्मण+उत्पत्ति the origin of the Brāhmins

68 नामिनंदण the son of नामि i.e. the prophet ऋषभ. नामि was the name of his father. एगन्त=एकान्त a lonely place. सुबंध a good group of monks etc.

69. पणउत्तमंगमग्ग=प्रणत+उत्तमंग+मार्ग with the path of the best part of the body bent down; with the head bent down. पामूले करिय=पादमूले कृत्वा taking (the hands) to the root of the feet In the word पामू one syllable is dropped. राउल and देउल are other words like that. वयणमिणं=वचनं इदम् this speech; these words. निसामेह=निसामयत listen. इ is the Imp. 2nd pers. pl. termination.

70. अणुगहृत्य=अणुगह+अर्थम् thing or act of favour. परिसुद्ध=परिशुद्ध pure. फासुयाहार=प्राशुक्त+आहार faultless food.

71. कप्प=कल्प् to be worthy or proper. संजय=संयत (p. p. of सम्+यम् to control) self-controlled. क्कियण्डु-रेसनिष्णग्ग क्कित्तु+उद्देस+निष्णग्ग (any food) that is obtained by buying (क्कित्तु) or that is specially prepared for the monk. The Jain monks are not allowed to take food which is bought for them or which is specially meant for them. They are to take food cooked by the householder for his own sake, provided it is acceptable in other respects.

72. सुमित्तु=श्रुत्वा having heard. तु or इत्तु is a termination of the absolutive. तग्गयमग्गेणं=तद्गतमग्गेण on account of the mind going there (to a particular thing); with the mind concentrated on a certain thing. उग्ग=उग्र austere; severe. तवोविहाय=तपोविधान practice of penance. चर=चर् to do; to perform

73. नद्वारिषि=मद्विषि great sage. मग्निया वि पुनरुक्तं=मांगितः अपि पुनरुक्तं though asked again and again; फुडं=स्फुटम् clearly.

74. उवउत्त=उपयुक्त attentive; careful; cautious. भुञ्जामि causal 1st pers sing. of भुञ् to dine. आवे is the termination to be applied to the root for forming the causal base. बहुसो=बहुशः often.

75. सदाविय=सन्दापित was called. साधारचरित्तधारिणो=साधारचरित्रधारिनः those that followed (possessed) the conduct of house-holders; householders. मिच्छताई=मित्यात्व+आदि wrong faith and other things तद्दया=तदा then; at that time.

76. रिय=ऋ to go ददु=दृष्ट्वा having seen. जववीहियंकर=यव+वीहि+अंकर the sprouts of barley and rice (वीहि). पुरभो=पुरतः in front कागणि रयण=कागणि रत्न one of the fourteen jewels of a sovereign having six facets, eight angles and twelve sides. By this, he draws circles to produce light in the dark caves. The sovereign king Bharata by the help of this कागणि jewel, marked the men come to his house with threads on their necks in order to distinguish them.

77. अन्नपाणक्षणासन giving (दाण) of food, drink and seats संपूज्य=संपूजित worshipped. अशतुंग=अतितुंग very high; excessive; कृत्यस्ये=कृत्याः वयम् blessed are we.

78. मदसायर=मत्तिसागर it was the name of the minister of the sovereign king Bharata. महाए मग्निमि=सभायाः मध्ये in the midst of the assembly.

84. जं=यन् as; because. वारिभ+वारित prevented. युच is the passive base of वच् to speak; to be spoken.

85. पडमयर=प्रथमतर first; prior; earlier. परिपडिय=परिपतित fallen; degenerated. बद्धरपरिहाण=बद्धरलपरिधान one who has the dress (परिधान) of barks.

86. सीष=शिष्य a disciple. पसीष=प्रशिष्य disciple of a disciple. मोहन्त deluding. कुसत्य=कुशाख false scripture. भिगंगिरमादीय=भृगु+अंगिर+आदिः Bhrigu, Angira and others. वसुमई=वसुमती earth.

88. तिलोयनः=त्रिलोकनाथ the lord of the three worlds. धम्मपद=धर्मपथ the path of religion. दरिषिऊण=दर्शयित्वा having shown. अट्टवयामि शैले=अट्टापदे शैले on the mountain अट्टापद. अणुतरं best; highest.

89. तिगमिव=नृगम्, इव like the grass. चड्कण=त्यक्त्वा having abandoned. रायव(लच्छी)=राज्यव(लक्ष्मी) the excellent splendour of the kingdom. The Nom. is used instead of the Acc. जिगवरपहरडिवन्न=जिगवपेयप्रतिपन्न one who has accepted the path of the excellent Jinas. अव्याबाह=अव्याबाध unobstructed. सिव=शिव salvation.

90 सिट्ठ=शिट्ठ told; preached. लोणदिट्ठं=लोकस्थिति state of things in the world. पुब्बज्जाणुविण्ण=पूर्वजन+अनुवीर्ण that with which the former people had come into contact. विमलपहाव=विमलप्रभाव that which has bright greatness.

TRANSLATION.

CHAPTER I.

1. (I bow down with my head) to Vṛṣabha, the best of the Jinas, the first Tirthankara in the Avasarpini period and who is adored by the liberated, Gods, Kinnaras, Uragas, the lord of demons and the group of Bhuvanvāsi Gods

2 (I bow down) to Ajita, who had conquered passions ; to Sambhava who will not be born again and who is the destroyer of worldly life ; to Abhinandana, Sumati and to Padma who has the lustre of his body like that of a lotus

3. (I bow down) to Supārśva, the best in the three worlds, to the excellent Jinas Śhaśiprabha and Puspaprabha ; then to Sītala, the best sage, and to Vāsupūjya and to Sreyānsa.

4. (I bow down) to Vimala, Ananta and to Dharmā who is the abode of religion, to the Jina Shanti, to Kunthu, the destroyer of passions and to the noble Ara, who had conquered enemies.

5. (I bow down) to Malli, who had destroyed the stream of existence ; to Munisūvrata, the lord of Gods, in whose era this story of Padma happened and who had good vows.

6. (I bow down) to Nami, Nemi and to Pārśva who is resplendent by the jewels in the great hoods of the serpents ; to revered Vīra whose dirt of Karma has vanished and who is saluted by the three worlds.

7. (I bow down) to the other great sages, Gaṇadhara, and monks who have obtained greatness and are protected (in the activities of mind, body and speech).

8. In due order, I will narrate in brief the whole story of Padma, containing the line of names as it has come down through the tradition of the teachers,

9. Who, except the omniscient Jina who has got the knowledge of the three times, is able to describe the relation of the story of Padma in whole ?

10. The clear and abundant thought that came out formerly from the mouth of the best Jina, was held by the Gaṇadhara; and that is preached in brief.

11. Thus continuously there is the loss of the pure former scriptures; knowing the time and intention the wise people should not be angry.

12. In this world there are some people, of uneven character, who are intent in receiving the faults; even though pleased by good words, they do not receive even a single virtue.

13. By means of the scriptures, the poets say what has been spoken by the omniscient; does not the needle pass through a great jewel pierced by the adamant-like needle ?

14. In this very assembly, men's minds are of various kinds; who is able to hold them which are like the leaves struck by the wind ?

15. Even by the Tirthankaras who possessed scriptural knowledge, the three worlds were not made of one opinion; then what can be done by men like us who are of dull intellect ?

16. Even though the minds of men are taken up by perverse mentality and they are wise in the abundance of deceit and fraud, still, now, I will say (something) according to the extent of my own intellect.

17. Body is filled with diseases and the life also is transitory like the flash of lightning; but the sentiment of the poetic quality lasts as long as (there are) the sun, the moon and the group of constellations.

38. (Hear) the origin of the caste, of the groups of false believers having various appearance and of the race of the Vidyādhara of Vijjandanta

39. (Hear about) the fierce disturbance to Sanjayanta, the best of the ascetics; (hear) the acquisition of omni-science and the carrying away of the lot by Dharana.

40. (Listen to) the birth of Ajita and the shelter given in the assembly hall to a Vidyādhara Pannuyaghana by the Lord of Raksasa.

41. (Listen to) the shelter and the boon given by the Lord of Rāksasa to the young prince; (listen to) Sagara's birth, his misery, asceticism and the salvation.

42. Then should be known the description of the splendour of birth of the great Rāksasa Atikrānta and the movements of the race of Rāksasas

43. Then (should be known) in order, the origin of the race of those who had monkeys on their banners and the life of Taditkeśin along with that of Udayakumāra.

44. The coming of Kikkindhi and Andhaya to the sky-rovers of Sirimā'a side, the death of Vijayasimha and the anger of Andhaya (should then be known).

45. The death of Andhaya, the entrance into the town of Pāyā'ankāra at that time and the founding of a charming town by name Kikkindhipura on the top of the mountain Mahu (should then be known).

46. Then, going to and entrance into Laukā, of the sons of Sukeśi, who were great in strength, the cause of the death of Niggāya and the plentiful fortune of Māli (should be known).

47. Birth of Indra in the town of Chakkavāla in the south of the mountain Vāitā'lhya and his attaining the Lordship of the range of Vidyā'haras (should be known).

58. Getting of the Magical arts, the destruction of the glory of the King Mahendra, Daśamukha's going to the mountain Mandāra and the return (should then be known).

59. Acquisition of omniscience by Anantavīrya, the great houseless ascetic, taking of the vows by Rāvaṇa and the origin of Hanūmat (should then be known).

60. The meeting and friendship of Mahendra and Pralībāda on (the mountain) Astāpada, the anger of Pavananjaya and (his) abandoning Anjanā (should then be known).

61. The narration by the great sage, of the relation of the group of Hanūmat's previous births, and his up-bringing in the town of Hanuruba (made) by one named Paḍisūra (should then be known).

62. The activity of the sky-rover Pavananjaya in the forest of Bhūtā and the festival and rejoicing at the sight of Anjanā, the female sky-rover (should then be known).

63. Then, the great and fierce battle between the son of Pavananjaya and Mahābala, the (acquisition of) kingdom by Daśuana, the height of the Tīrthankara and the interval between the two Tīrthankaras (should be known).

64. The acts of Baladevas, Keśavas, their enemies and the prominent sovereign kings, the origin of Daśaratha's kingdom and the (acquisition of) the great wealth of boons by Kaikeyi (should be known).

65. Seizing of Indra by Daśamukha after a fight with him and initiation of the king who had a feeling of disgust (should be known).

66. The birth of Rāma, Laxmana, Bharata, Shatrughna and Sītā and the relation of the sorrow of Videhā (should be known).

67. Attachment of the brother of Sītā on seeing her picture [drawn] by Nārada and the production of the jewel-like bow for the self-choice of the girl [should then be known].

68. Daśaratha's initiation in the presence of the sage Sarvabhūtaśarāṅya, the narration of [Daśaratha's] previous births and the reunion [of her brother] with Sītā [should be known].

69. Fulfilment of Kaikeyi's boons, the acquisition of the great kingdom by Bharata and then the departure, in foreign countries, of Rāma, Lakṣmaṇa and Sītā [should be known].

70. Then the act of King Vajrakarna, the getting of good princesses, the subjugation of Rudrabhūti and Vālikhilya's release [should be known]

71. The founding of an exceedingly charming place named Rāmapuri near the village Araṅgāma, the union with Vanamālā and the exaltation of Atiṅṅya [should be known].

72. The gain of Jitapadmā, disturbance of Kulbhūšana and Deśbhūšana and the building by Rama of temples of Jinas on the top of the mountain Vamśagiri [should be known].

73. The greatness obtained by Jatāyu's accepting the vows on seeing the grandeur of the gift, mounting the Nāgaatha and killing of Shaubūka [should be known].

74. The arrival of the son of Kekasi, the very fierce battle with Kharadūsana, and Rāma's lament for Sītā's abduction [should be known].

75. Arrival of Virādhita shortly, (in a short time) the death of Dūsana, the loss of the lore of Ratnajatin and the arrival of Sugrīva [should then be known].

76. The death of Sāhasagati, getting the trace of the news of Sītā, meeting with Bibhīšana and the acquisition of lore by Rāma and Lakṣmaṇa [should then be known].

77. Then, binding of Kumbhakarna and Indrajit by the noose of the serpents, Laxmana's being struck by magic and the arrival of Viśalyā (should then be known).

78. The entrance of Ravana in the temple of Jina Shāntināth, the appearance of the miracles by the gods and entrance into Lankā (should then be known).

79. The production of the wheel [disc] by Laxmana, the slaying of Daśamukha, the lament of beautiful women and the arrival of the omniscient [sage] (should then be known).

80. The initiation of Indrajit and others, the re-union of Sītā, Nārada's coming to Lankā and the entrance into Sāketapurī (should then be known).

81. The story of the previous births of Bharata and the elephant as narrated, Bharata's initiation and the coming of Laxmana on the throne (should then be known).

82. The gain of Manoramā by him whose body (chest) was licked by (possessed of) the sign of Shrivatsa and the death, in the battle, of Sumahu and Lavana (should then be known).

83. The destruction of the disturbance of the people of the province of Mathurā, the birth of Saptarsi and the banishment of Sītā (should then be known).

84. Sītā's being seen by king Vajrajangha, the birth of Lava and Ankuśa and the fight with the father after defeating the (other) best kings (should then be known).

85. The getting of omniscience by them who were the ornament of all people, the arrival of gods, the appearance of miracles for Sītā and the stream of Bibhīṣan's existences (should then be known).

86. The practice of austere penance, the agitation in the self-choice ceremony, the initiation of the princes and the bad existences of Bhamaṇḍala (should then be known).

87. The initiation of Hanūmat, the cause of Laxman's death, the penance of Lava and Ankuśa and Rāma's lament and sorrow (should then be known).

88. Rāma's taking the initiation of a Jain monk caused by the god (who was related) in the previous existence, acquisition of omniscience and going to liberation (should then be known).

89. Let the good people being impartial listen to all this (story of) Rāma, who obtained liberation with pure thought.

90. This story of Rāma, the eighth god (Baladeva), was formerly narrated by Vira; afterwards, it was held brightly to (the gaze of) the people by the great good ones. Now it has been composed by Vimala, in verse with the meaning simple and clear; let all listen to the meaning of the scripture, which is greatly meritorious, holy and indestructible.

CHAPTER II.

1. In the Island of Jambudwipa, in the southern part of the Bharata country, there is a country by name Magadha, which is charming, possessed of great qualities and which is adorned by groups of towns.

2. It was spread over villages, towns with earthen ramparts, towns with low ramparts, cities without any habitation surrounding them and over towns which had both the land and sea-routes. It was full of cows, she-buffaloes and mares; its boundary-line was blocked up by heaps of corn.

3. It had crowds of good men such as leaders of the caravan, merchants, householders and heads of families; it was a big store-house of jems, gold, jewels and plenty of corn.

4. The people in that country were clever in sciences, very handsome and possessed of the strength, glory and lustre. Besides, their minds were inclined to religion.

5. The people were noisy because of the incessant song and dance of the actors and acrobats; the travellers were fed and adorned with various garlands (by the people there).

6. They were more engrossed in the marriage celebrations and intent on scents and flowers. Constantly their energy was increasing due to the plenty of food and drink.

7. The country was charming due to the ponds, lakes and gardens on all sides. The people were happy being free from the invasion of the enemy, disease and thieves.

8. In the very midst of this country, there was an ancient town named Rājapura, which was encircled by a big and extensive parapet.

9. (The town had) excellent houses, high arches and best turrets and was without any buildings (built) of bamboo; it had ditches and there were holes in the walls of the fortifications.

10. (The town was) great on account of the plenty of precious articles, had plenty of water and bowers, had the houses filled with jewels and was noisy because of the talk of the merchants come from the various countries.

11. At the worship of the court-yards of the houses, it (the town) was variegated with the rays of emeralds and rubies, and the parts (of the town) were made fragrant by aloe wood, benzoin and sandal.

12. It was attractive by (means of) the temples and was also inding in gardens and rest-houses; its appearance was very charming by means of the hundreds of lakes, small and big, wells and fields.

13. It was attractive by means of squares and had the dining sound (coming) from the dramas; it was full of wise people and the conduct of many people (there) was faultless.

14. Why speak more ! That town was the abode of thousands of virtues and was created as if by taking the beauty of the town of the gods.

15. In the city of this description, lived the king by name Shrenika, who was possessed of the qualities of a king and who was as if the god of wealth incarnate.

16. (He) had glossy hair like the bees and the beauty of his face was like an excellent full-blown lotus ; his shoulders were fully developed, fleshy and hard ; and his pair of arms was big, well-shaped and long

17. His chest was extensive and broad ; the waist was handsome, slender and could be grasped by the palms, his loins were like those of a lion, and his thighs were big like the trunk of an elephant.

18. His feet were beautiful like those of a tortoise ; he was shining like a mountain of gold ; his face was calm like moon and he was serene like the ocean.

19. There was nothing that the great knowledge and learning of the king did not know ; his mind was inclined to right faith and was capable of worshipping (used to worship) the preceptor and the deities.

20. A man, (howsoever) clever in various arts and sciences, would not come to the end of the qualities of that king, though he may describe them for a long time.

21. In this country of Bharata, there was a town Kaudagrāma which was rich in qualities. There was (ruled) an excellent king by name Siddhārtha.

22. He had a wife (by name) Triśulā who was possessed of many qualities and was beautiful ; the Jina came (entered) in her womb for the last time.

23. Having known by the shaking of the seats that the Jina was born, all the gods were delighted the ends of their hair rising with satisfaction.

24. Having come to the town, having sprinkled the scented water and having taken the best of the Jina, they reached went to) the top of (the mountain, Mandāra.

25. Having placed (the Jina) on a throne studded with jewels, and which was on a slab of stone called Pandukambalā, the gods sprinkled (him) with pitchers of water from the ocean called Kṣīra.

26. As the (mountain) Meru was shaken easily by the toe, he was named Mahāvīra by the best of gods

27. Having bowed down, praised and circumambulated, the gods again placed the teacher of the three worlds near his mother.

28. The Jina who was fed by the lord of gods by means of the licking of the layer of nectar on the thumb, left the childhood and became thirty years old.

29. Once upon a time, the Vira Jina, having known the defect (of the worldly life), became full of detachment and entered the ascetic order, being surrounded by the Lokāntika gods.

30. Then, omniscience, which brightens the whole world, appeared to him who was free from the eight Karmas and was engaged in meditation.

31. (His) blood was of the colour of milk; his body was devoid of dirt and sweat; it had a fragrant smell; it was possessed of good marks and qualities; it had the splendour of the sun and was exceedingly pure.

32. The eyes were free from throbbing; the nails and hair were big and soft; the province round about hundred yojanas was free from plague etc

42. Seeing the best of Jina and placing the pair of palms on the head, the lord of gods who was delighted in his mind began to praise the Jina.

43. Oh you sun, having the rays of omniscience all this human world is asleep in this darkness of delusion; that has been clearly awakened.

44. Oh you illustrious one, in this ocean of worldly life, which is full of great waves of the water of sorrow, you are the crossing boat for the traderlike noble beings.

45. Oh lord, in this forest of worldly life which is dense with the trees, in the form of union, separation, and sorrow, you have been born a leader of the caravan for those who are lost on the wrong path.

46. Oh Lord, what man is able to count your real merits, though they are praised for a long time for thousands of crores of years?

47. The lord of gods and the other gods of the four kinds having praised (thus) and having saluted with devotion, took their places.

48. Having seen the coming of the gods to the Jina, the king of Magadha also started out of Rājapura, with a big crowd of warriors.

49. When the king of Magadha came to that region, he got down from the big, excellent and intoxicated elephant and having praised the best Jina, sat down.

50. (That region) was prepared already and had a circular region for one yojana; it was beautified by the threefold rampart and the extensive gate which was made of jewels.

51. Both the parts had eight great flags and banners; and at every door were acted eight dramas.

52. There were sixteen excellent wells, full of clean water possessing lotuses—four in each of the directions.

53. The revered teacher of the three worlds sat happily on the variegated throne—possessed of umbrella, chowry, Aśoka tree and the halo of the light

54. Out of such group of people and the excellent gods, I will describe each part (region).

55. In the first part, there was the assembly of the bondless great sages; then, in the second was that of the wives of the gods such as Saudharma and others

56. In the third part, was the assembly of nuns great by virtues; after that, as a rule, there would be the assembly of the daughters of the Jyotiska gods.

57. After that, there was the assembly of the wives of Vyantara gods and Bhavanvāsi gods; after that, as a rule, there would be (the assembly) of the Jyotiska gods

58. Then in the (other) parts, there would be the assemblies of the lords of Vyantara and Bhavanvāsi; then there would be those of the heavenly gods such as Saudharma and others

59. In the other parts, there would be the assembly of men and kings; the assembly of the animals is in the north-eastern direction.

60. Thus in the group of kings and gods with their minds pleased, Gautama saluting the Tirthankara, asked about religion and irreligion.

61. Then the best of the Jina having a serene voice like that of the cloud, preached in Ardha-māgādhī language the religion which causes welfare of all the living beings.

62. Substance should be known to be two-fold—living and non-living; living beings are of two kinds—liberated beings and those in the worldly life.

63. The liberated beings have happiness which is infinite and incomparable; it is indestructible, unshakable, infinite and is always free from any injury.

64. Now the living beings in the worldly life should be known to be two-fold—mobile and immobile; both again are of two kinds—developed and undeveloped.

65. Earth, Water, Fire, Wind and Vegetable are said to be the immobile; beings with two senses and more are the mobile which is two-fold—conscious and unconscious

66. That substance which is non-living is divided into divisions such as Dharma, Adharma and others. Liberation is possible for the noble; the opposite is the case with the ignoble.

67. The soul always binds the Karma by means of wrong faith and activities, as also by means of passions accompanied by the taints of the soul

68. The man protected in the activities of mind, body and speech acquires infinite merit with the help of tranquility and by means of knowledge, faith, conduct and penance.

69. Karma is said to be, in short, divided in eight divisions; the living beings are bound and released by means of dispositions.

70. The momentary happiness of beings, in the worldly life, which are infatuated with the attachment of the sensual pleasure is really manifold misery.

71. Beings of sinful deeds will not get happiness in hell even for that much time which is taken for the closing of the eye.

72. The animal creatures pass their time enjoying the misery of torture, beating and other bad things such as bondage and remonstrance etc.

73. Men get grief, bodily and mental, by means of union and separation, gain and loss and by love and hatred

74. Even the gods having less glory get grief by seeing the groups of gods with greater glory; (their) grief is much more at the time of the fall.

75. In such deadly worldly life of four existences, the fallen soul gets human birth only with difficulty.

76. Even though human birth is obtained, one is born in the families of Shabara etc. who have little splendour; the birth in an excellent family is difficult.

77. Though born in a good family, one will be dwarf, deaf, blind, dumb, having a crooked hand and hump-backed; the son, will get, with difficulty, a body with all the five sense-organs healthy.

78. Though the collection of all good things is obtained, a man wanting in merit will not have a religious mind and the ignorant will not have it due to infatuation and greed.

79. Even though inclination to religion is obtained, one will be made to wander in evil religions; and he would not get religion preached by the Jina.

80. In the case of a man whose mind is not turned to religion after having obtained human birth, (it can be said that) the nectar in his hand is as if lost.

81. There are some courageous men who having taken the vows with devotion keep them unbroken and obtain excellent place.

82. There are others who having meditated on the twenty duties enjoined by the Jina obtain infinite happiness capable of ngitating the three worlds.

83. There are others who practise severe penance and shorten the worldly life; such persons, having lived two or three existences, obtain incomparable liberation

84. (There are some, who practise great penance, propitiate with the strength of the intellect and die; they become Ahamindras in the residences of the excellent Varavinānas.

85. Having fallen from there, for a long time they enjoy the enjoyments and glories of Haladharas and sovereign kings, practise religion and are liberated.

86. There are others who having taken the duties of the ascetic are conquered by the fierce hardships and fall from self-control; they again accept the lesser vows

87. Others are satisfied only by the sight of the Jinas; even in dreams they do not abandon and abstain (from sin).

88. Some whose minds are deluded by wrong faith, who are without any character, are vowless and are greedy of the sensual pleasures enter the fierce battle.

89. Others having done acts such as ploughing etc. which injure various creatures, go to hell having severe, great and fierce pain.

90. Those who have deceitful and fraudulent nature and who deal with false weights and false measures do not believe in religion and acquire animal existences.

91. Those that practise straight-forward religion, have little passions, are good by nature and are possessed of medium human qualities, get human birth.

92. Those who are possessed of lesser vows, great vows and ignorant penance, become gods due to their disposition.

93. Those that are pure in their faith, knowledge and conduct and in the activities of the various sense-organs and are indifferent even to their body, get liberation having shaken off Karma.

94. The lions among the ascetics who are free from the eight Karmas obtain that liberation which is indestructible, infinite, free from harm, blissful and exceedingly happy.

95. The souls bound with Karma wander in the great ocean of the four existences ; none will cross it without the boat of Jain religion.

96. In the great summer of worldly life, the whole of the world which is heated by the heat of the misery and severe pains becomes cooled by the cold of the clouds in the form of the words of the Jina

97. Then those gods having listened to the sermon (religion) come out from the lotus-like mouth of the best Jina, went to their places having obtained right faith.

98. The king of Magadha also, having bowed down to Vira Jina with devotion, reached Kusagganayar - accompanied by all his retinue

99. By this time, the sun set at the end of the day ; the lotuses faded and there was the separation of the pair of chakra-vāka birds

100. Darkness spread in the sky—the dark colour staining the light of good men's conduct in all the quarters ; that is known to be the nature of the wicked.

101. The king also in his place which was brightened by the burning rays of the jewelled lamps, slept happily in the bed of a sofa covered by a flowered cloth.

102. While he was enjoying sleep, he saw the best Jina in the dream and then with great effort asked his doubt.

103. And then the high-souled woke up being praised by hundreds of auspicious songs by the voice of the bards and the sound of the many drums which was deep, great and serene.

104. (He) began to think, "It has been said by Vira that this world full of religion will become the abode of men such as sovereign kings and others".

105. "Now, my mind greatly doubts about Padma-charitra (life of Rāma); how the great Rāksasas, though very strong, were killed by the Vānaras (monkeys) "

106. "By the religion of the Jina alone, brave persons proud of their strength, were born in great and greater families and the other became well-versed in hundreds of learnings ".

107. "It is heard in the common-place scripture that all the Rāksasas headed by Rāvana maintained themselves by eating and drinking marrow, blood and flesh ".

108. "Indeed there was a brother of Rāvana named Kumabhakarjā who was very strong; he slept in his bed for six months without any break or fear ".

109, 110. "Even though his body would be crushed by big elephants resembling mountains and his ears would be filled by pitchers of oil while he was sleeping, still, he would not hear the sound of drums sounded in his front nor would the high-souled get up from his bed if the period (of six months) was incomplete ".

111. "When he would get up, he would be overcome with great and fierce hunger and would devour whatever would be in his front such as elephants and buffaloes. "

112. "Having filled his belly with many gods, human beings, and elephants, he would again get on his bed and free from fear would sleep for six months. "

113. "Besides, it is also heard that Indra being defeated in the battle by Rāvana was bound in chains and was brought to the town of Laukā "

114. "What man in the three worlds even though accompanied by the gods and demons, would be able to conquer Indra who upholds the Jambū dwīpa upto the ocean,

115. "One will be (reduced to) the heap of ink even by the thought of him who has the best elephant called Airāvata and has the thunderbolt for his unfailing striking."

116. "The poets have composed Rāmāyana with the perverse contents, like the killing of a lion by the deer or like the destruction of an elephant by a dog."

117. "All this is false because of ideas contrary to reasoning; persons, in this world, who are wise do not believe in this."

118. The king who was thinking thus then became eager to go for the salutation of (to pay homage to) the Jina which would be the cause of the removal of the doubt.

119. The clear light of the sun possessed of bright rays blooms excellent lotuses from which the bees come out and the region is (made) exceedingly charming by the sound of the sweet syllables; it penetrates the wind of the trees and releases the pollen

Or

The sunlike words which are possessed of the rays of Vimalasūri are very pure; they have come out of (his) excellent mouth and are arranged in lines; the regions are made exceedingly charming by the sound of the sweet syllables; they are mounted on the saving boat and cause men to shed their dirt.

CHAPTER III.

1. Seated in the Assembly Hall, his body decked with all ornaments and with the footstool illumined with the rays of the pearls in the crowns of his vassals.—

2. That king of the Magadhas, whose alacrity and enthusiasm was solely with the intention of seeing the sage.

mounted the excellent elephant full of all the auspicious characteristics.

3. He then marched out of the city surrounded by excellent elephants, horses (i. e. cavaliers), chariots (i. e. charioteers) and warriors. That best of kings reached (the place) where the divine (sage) Gautama was.

4. Having reached that spot, he saw the best amongst the Gaṇadharas in the midst of a group of excellent ascetics, the autumnal sun as it were, in point of lustre.

5. Descending from the elephant, and going round the ascetic, the king, delighted at heart, bowed down to him, placing the bud-like folded hands on the head.

6. Being blessed by him he sat down at the feet of the sage, and asked him with the great decorum everything including the bodily welfare etc. of the sage.

7. Knowing the relevant (things), full of modesty and courtesy, the king once again questioned Gautama, the dispeller of all darkness in the form of doubts.

8. I wish to hear, O glorious one, the history of Padma (Rāma) clearly; for the heretics (Lit. the Expounders of false faiths) have proclaimed perverted (accounts).

9. If, O glorious one, Rāvaṇa were (as they say) a demon as valorous as the best of gods, how then was he vanquished by lower creatures like the monkeys on the battle-field?

10. (They further add) - Rāma pierced a golden-bodied deer with an arrow in the forest and that Vāli was killed treacherously for the sake of Sugriva and Tārā.

11. Furthermore, having gone to the abode of gods and conquering the lord of gods in the battle, he was put in prison tied with strong and hard fetters.

12. And Kumbhakarna, though well-versed in all the sciences and arts used to sleep (according to them) for six months! How again was a bridge built by monkeys on the great ocean?

13. Favour me, therefore, O divine one and tell the truth accompanied with the (real) causes (or arguments). Destroy this darkness of doubt by the light of knowledge.

14. Then the Pontiff (or Gauadhara) said, listen, O best among men, giving me your mind and ear! I shall tell unto you (all that) just as the omniscient one has told (me)

15. Daśānana (the ten-mouthed one) is not said to be a demon eating flesh. All that what those bad poets have described is a lie.

16. Anything, without foundation or grounds, does not give you facts -- though it might be told (by men). O king, these words are thus without (any foundation of) facts and hence are like a (tree) with its roots cut off.

17. First of all I shall describe the time and the place there (in that story). And then listen, in due order 'the lives of (all) the great men (involved in the story).

18. Akāśa or Space is infinitely infinite and in the centre of that is (situated) the world which is without a beginning but having end and is divided into three divisions.

19. The world is, at the bottom, like a cane seat. The middle portion resembles a Jhallari while the top has the shape of a muraja

20. The whole resembles a Tāla (a musical instrument) and is encircled by three circles. In the midst is the lower world (situated) in many islands of the ocean

21. In the centre of that is the continent of Jambu, having the shape of a mirror. Its dimensions are a hundred thousand yojanas.

22. It is surrounded on all sides by Lavana Samudra (Saline Ocean). It is (situated) on a platform on the posts of which lotuses are engraved and on the entrances it has burning lustre.

23. In the centre is the mount Maudāra, adorned with four forests and having various gems. It is ninety-nine thousand (yojanas) high and ten yojanas in breadth.

24. It penetrates below (in the earth) one thousand yojanas and touches the layer of adamants. And above, it touches the Saudharma heaven by its peak.

25. There are six Vāsadharaṣ (mountains) and seven continents. There are fourteen great rivers and four Nābhī mountains.

26. The Vakkhāra mountains are twenty, the capitals are thirty-four and the Vaitāḍhya mountains also should be known to be as many.

27. There are sixty-eight caves and thirty thrones; in the Uttaradevakurus there are excellent heavenly trees.

28. There are two hundred Kāncanakūta (mounts) and six lakes. There are two Yamalagiri mountains Chitra and Vichitra.

29. There are six Bhogabhūmis, which are adorned by excellent trees and are attractive; in these places are the temples of the Jinas.

30. And here in this Saline waters there are four islands charming in (by) the sanctuaries of Jinas and in point of pleasures just like the heavenly regions.

31. In the Jambudwīpa, to the south of Bharata, lies the island of the Demons. The island inhabited by Gandharvas is to the west of Vīdeha.

32. Then to the north of Airāvata is the island of Kinnaras and to the east of Pūrva-Vīdeha lies the island of Varuna.

33. In Bharata and Airāvata there is the increase and decrease (in time etc). In the remaining (islands) the time (or Kāla) is always constant.

34. The lord of Jambudwīpa, the great prosperous Anādhīya (Anādhīata) accompanied by thousand gods ruled all.

35. In ancient times during the Susamā period (i. e. the golden millennium) thus Bharatakṣetia was like the Uttarakuru-kṣetia, complete with all pleasures and abounded in the excellent desire-yeilding trees

36. The men then possessed a height of three Gavyutis, were square built, and had a life of three Pallyas.

37. There were desire-yeilding trees supplying musical instruments, food, ornaments, desires, dress, houses, lamp, lights, pots and flowers.

38. With the help of these they always enjoyed charming pleasures to their hearts' content very happy and not conscious even of the time spent

39. And when there was little life remaining, they created a beautiful pair (i. e. a boy and a girl) and then breathing their last would obtain the happiness of gods

40. Then the lions etc. were gentle and never got wild with one another. They also enjoyed happiness roaming at will

41. In Bharata as also the Anāvata ksetras there is the increase and the decrease of time. In the remaining ones there is neither the increase nor the decrease of time

42. Having heard this, the king, having bowed down to the sage again, asked, 'by doing what is a man born in this Land of action'.

43. Then the Gaṇadhara replied :- those good persons who are straightforward, attain this Land of activity by conferring gifts to the monks

44. Those who give gifts to bad persons in order to enjoy happiness and pleasures (in the next birth), are born as elephants etc. and enjoy the pleasures of elephants.

45. Just as seed (sown) in a well tilled ground increases and never diminishes even so, (by) munificence to good ascetics one acquires much merit.

46. Just as in one and the same lake, water is drunk by a cow and a snake but, in the case of the snake it turns into venom while in the case of a cow it is transformed into milk,

47. similarly, gifts given to one who possesses good character and the other who is devoid of it is respectively fruitful and futile in the other world. Its merit (depends on) the special nature of the receptacle (or receiver).

48. In this way, oh king, I have told you in brief the nature of charity. I shall now explain to you (the causes of) the birth in a noble family. Listen.

49. Just as the moon increases and decreases (in digits) by its own nature, even so the ascending neon increases and the descending one diminishes (because it is in their nature).

50. During the third period, when the eighth part of the Pallyopama was remaining, the first scion of the noble family by name Pratiśruti was born.

51. The high-souled one, knowing his previous incarnations in all the three births was favoured by the muse of learning herself and (during his life time) the world was happy in every respect

52. And thus, after some time had passed was born Sammūi; after him came Klemankara and then followed Klemandhara.

53. Then the great Shrankara and then Śīmas dhara who gave delight to the subjects; and after him was born Clakku in the Uvāta- vāsa.

54. It was this Chakku who encouraged the people when they were frightened at the sight of the sun and the moon and told to them whatever took place.

55. Then was born the wise and great Vimalavāhana; (after him) Abhichandta of the lustre of the moon and then Maudeva, Prasenjait and Nābhī.

56 These fourteen law-givers born in the Bharata-ksetra, were proficient in polity in the world and were like fathers to their subjects

57. In the place where Nābhī himself lived, there was a wonderful (desire-yielding) tree which was surrounded by various gardens and wells and was the abode of pleasure and duration of life.

58. He had a beloved wife, Maudevi, (by name) who was possessed of many virtues, youth, beauty and of good form and was like a goddess incarnate.

59. And the goddesses Hri, Shri, Dhrti, kīrti, Buddhi and Laxmi were so to say in her service and obeyed her commands at the instance of Indra.

60 The goddesses performed the duties like (the preparation of) food, drink, sandal, bed, seat, and bathing etc. and they congratulated her by means of dance, music and lute

61. Then once upon a time, the queen Maudevi who was sleeping comfortably on a rich bed, saw the auspicious fourteen dreams, during the last watch (of the night)

62. (They were :—) A bull, an elephant, a lion, excellent glory, a garland of flowers, the moon, the sun, a flag, a pitcher, a lake, an ocean, a celestial car, an excellent house and a fire-like lustre of the heap of jewels.

63. At the close of the dreams, being just awakened by the sound of the drums giving out the notes of hailing, she shone like a lotus plant (or lily) at the advent of the sun,

64. Having performed her toilet and other auspicious duties, she went to Nābhi, her eyes full of the expression of joy. Seated on jewelled seat, she told her husband the auspicious dreams (she dreamt).

65. Grasping the significance of the dream, Nābhi said, " O Beautiful one, a prophet will be born of your womb. "

66. Having listened to these words, Marudevi, with all her body full of raptures, and with her lotus-like eyes blooming, was full of the bristling of hair due to joy.

67. Six months from the time of the fall (from the heaven) would the best of Jinas enter the womb; the God of wealth would shower jewels for fifteen months.

68. Vrsabha is acclaimed in the world as Hiranyagarbha, because while he was in the womb there fell a shower of jewels along with that of gold.

69. Having lived in the womb, he came out endowed with the three (types of) knowledge stirring all the three worlds.

70. At the sight of the birth of a son, Nābhi, being delighted, proclaimed (lit. made) a festivity with all the auspicious pomp and resounding with the notes of loud drums and other musical instruments.

71. The best of the gods, seeing their seats shaken by holy breezes (bracing breezes), saw then by their supernatural knowledge that the Jina was born.

72. The Bhuvanavāsi gods stood up blowing conches, the Vyantaras making the sound of drums and the Jyotiska gods making a roaring sound like that of a lion—all of them in great confusion.

73. Even the gods in heaven were shaken (in their places) and being awakened by the sound of bells, came down to this world of mortals with all their pomp.

74 All the four-fold gods, mounted on excellent elephants, horses, bulls, lions, and aerial cars came down to the house of Nābhi.

75. And the delighted gods showered jewels in the house of Nābhi—the shower containing Lapis—lazuli, diamonds, emeralds, Katketana and Sūryakānta jems.

76. The general of the army (of gods) took the Lord of the Jinas in his hands and brought him near the king of gods, placing by the side (of the mother) the artificial child

77, Then having bowed down, Indra took the Jina in haste and was not satisfied though he was looking (at the Jina) with the thousand eyes.

78, And then the gods proceeded towards the (mount) Mandāra, in large crowds, covering the (whole expanse of the) sky and with their bodies shining with ornaments.

79—83. Then was seen an excellent mountain -which was full of crystal stones and various jewels, -which was agitated by tender creepers, -on which long garlands of wced flowers were hanging, -which was shining by the rays of the various big jewels springing from the peaks,-which had shining, clean and tender petals and had twigs which were shaken by the wind, -on which sang the bees rich with the fragrance of flowers blossoming from excellent trees, -where flowed the brooklets and streams of water with a murmuring noise, -which was full of beasts and animals such as horse, mongoose, bull-lion, boar, dog and deer, -where large crowds of people sported fearlessly as they pleased, -which was enjoyed by the crowds of the best of Garudas, Kinnaras, Uragas and Kimparusas and the regions of which were filled with the sweet music and whisperings of the divine damsels.

84. It was mountain Meru with such qualities. On its excellent and great peak, all those noble gods got down.

85. There was seen the Pāndukambala slab of stone, with the jewels bright and shining, wet with the moon-stone and making the ten directions bright.

86. The best of Jinās was placed on the throne by Indra who was delighted and pleased; and the (gods) began the very rich coronation ceremony.

87. On the occasion of the bathing at the time of the birth excellent drums such as *Bheri, Zallari, Ainga, Mīdanga, Shankh* and *Panava* were sounded creating a rumbling noise like that of the clouds.

88. There were various *Gandhāvas, Yaksas, Kinnaras, Tumburayas* and *Mahoragas* with excellent flowers, sandal, incense and divine garments in their hands

89. Being pleased; some of them danced; others sang in sweet voice; while some others clapped their hands and spread their legs

90. Some held the umbrella over him and some sounded the drums so as to produce a deep and loud noise

91. The wives of the gods danced artistically with amorous and coquettish gestures, placing the foot beautifully and full of excitement due to the side-glances.

92. And the gods showered from above, flowers rich in various smells; so that the sky that was quite clear became within a moment dusty with the pollen.

93. Then the groups of gods brought speedily the pitchers filled with the water of the milky ocean for the coronation of the best amongst the Jinās.

94. Then Indra began the coronation ceremony (lit. poured the water on him) taking a jewelled pitcher, to the accompani-

ment of the sound of the bustle of the hymns in praise (of the Jina) and the noisy notes of greetings.

95. Yama, Varuna, Soma and other great gods of great glory bathed the prince carefully and with pleased minds.

96. The goddesses like Indrāni and others gladly besmeared (his body) with fragrant perfumes and powders with their fingers resembling the fresh blossoms (or sprouts).

97. And thus having done the sprinkling (or bathing) ceremony the delighted Indra then arranged the ornaments and decorations in their proper places, according to proper rules, on the body of the Jina.

98. And over his head was placed the crest-jewel, the best protection; the ear-rings (were put) on the ears and the sapphire bracelets on the arm.

99. The waist-band was fastened on the cloth girt round the loins of the Jina; it, being brightened by the jewels, shone over the divine garment.

100. With great respect, having decorated his body with ornaments, Indra, delighted in mind, began to praise the Jina.

101. Hail to you! O sun to all darkness in the form of ignorance. You who are like the full-orbed moon unto the lotuses in the form of Bhavya (pious) souls. Hail to you, again, who drain the ocean of worldly existence and you who are adorned with the mark of embellished Shrivatsa.

102. And the other gods also having praised the best of the Jinas by (singing) his good qualities and having gone round him thrice, dispersed as they had come.

103. And then Harinagaveśi, having brought the lord of Jinas to his house and placing him on the lap of his mother returned to the abode of gods.

104. Then that Marudevī, seeing her son adorned with celestial ornaments, could not contain within herself, with her hair bristling (due to joy).

105. Seeing the son besmeared with plenty of divine sal-
fyon and adorned with excellent jewels, Nābhi carried (with him
the pride of) the excellence of the three worlds

106. And the delighted Nābhi named (the child) as
Vṛṣabha in that a bull as white as the moon and the Kunda
flowers had entered (in dream) the belly of (its) mother.

107. He who was surrounded by the boys in heaven and
would play with hundreds of sports, grew up day by day by the
strength of the food of nectar on the thumb.

108. In a short time, he attained physical growth and
became exceedingly beautiful; with his chest marked by the sign
of Shrivatsa, he was the abode of good marks and characteristics.

109. (He had) the height of fifty Dhanus and possessed a
body which had the Vajra-nārācha shape, was endowed with
thousands of good marks and was shining with lustre like the sun.

110. At that time, excellent and various food, drink, car-
riage, bed, seat and ornaments etc. were given to him by the gods.

111. At the time when the various desire-yielding trees
perished in course of time the juice of sugar-cane was the food
of men.

112. The earth was devoid of arts, sciences, religion and
irreligion; nor there was any origin of things of welfare and of
the heretics.

113. At that time, the god of wealth created a town having
lofty ramparts of excellent gold, nine yojanas in extent, twelve
yojanas in length and full of jewels.

114. The revered Jina Vṛ̥ṣabha himself advised the establishment of the groups of villages, towns, cities and the arts of welfare.

115. Those excessively strong men who were appointed by him for the protection became famous and renowned in the world as the Ksatriyas.

116. The courageous men who were engaged in trade, ploughing, keeping of the cows and business were named as Vaiśyas.

117. Those who were engaged in the mean things and who always did the commands of others became the Shūdras ; they are of various types in this world.

118. As a pait giving happiness to all the beings entered on earth, that era was proclaimed in the world by the name of Kṛ̥tayuga

119. The excellent Jina had a wife by name Sumangalā and a second by name Nandā ; he got hundred sons (such as) prince Bharata and others.

120. Both the excellent daughters, Bhāhmī and Sundarī were possessed of youth, beauty and lustre and were renowned in the people.

121. (He) showed (taught) politics to the feudatory kings, warriors, priests, commanders, merchants and to the heads of villages and taught the relation of the earth to the people.

122. Thus he passed the time enjoying the royal glory ; (once) seeing the blue garment, he became averse to worldly life.

123. (He thought) Alas ! the people being attached to the service of others, delay : they dance like mad men and do many hundreds of acts.

124. Humanity is worthless and life is as flickers the flashes of lightning. The body is merely the receptacle of multifarious diseases, sorrows, and flocks of germs (or bacteria)

125. The soul (i. e. the man) addicted to the baits of pleasures takes misery for happiness. And though mocked again and again does not mark the diminishing life (i. e. is not conscious of it).

126. And thus, discarding these pleasures of senses which are so ephemeral, I should exert for penance, self-control and for the bliss of salvation, having (first) given up all attachment (to pleasures).

127. And while he was thus meditating on the cause of the destruction of the cycle of worldly existence, the Lokāntika gods, resplendent in their crowns, approached.

128. Having bowed down with their heads, they said "It is very good, O lord, that you are enlightened (lit. awakened). Much time has passed since the path of salvation is cut off here (in this world)".

129. "These souls wander repeatedly in this dreadful ocean of existence (lit. birth). Let them cross it, resorting (lit. sticking) to the ship in the form of the gospel of Jina; please do not prolong (their tortures longer)".

130. Thus, the fourfold gods, with Indra as the chief, came there speedily for the sake of his renunciation ceremony when he had thus firmly made up his mind (to renounce the world).

131. Having bowed down to the best of Jinās, they were delighted with joy, and were repeating the words of (greeting) 'hail' (or victory), with beautiful banners and chowries with their blossom-like hands moving.

132. He then mounted the palanquin, made of gold and studded with pearls, sandal, emeralds, Indra-nila and diamonds

133. And then the magnanimous one went out of the city, surrounded by gods and kings, with (or to the accompaniment of) thousands of drums that were beaten and with the words of greetings from the crowds of birds

131 And he came to the excellent park named Vasanta-tilaka abounding in the excellent trees of Bakul, Tilak, Champak, Aśoka, Pannāga and Nāga

135 Bidding adieu to his parents, sons, relatives and all the others around him, he then took away the ornaments like the waist-thread, bracelets etc. and (all his) clothes.

136 Having bowed down to the Siddhas and performed the ceremony of extracting the hair in five handfuls and along with other four thousand men (the Jina) attained the highest initiation of monks.

137 And then Indra, receiving or (taking) the hair in a jewelled vessel and bowing down (with his head) threw them in the milky ocean.

138 The gods, having celebrated the great festivity of renunciation (of the Jina) in the company of men went to their respective places having saluted the best of Jinas,

139. And the wise, great and excellent Jina wandered on the earth for a year, fasting and in the company of four thousand monks

140 Some (of the monks) in the (very) first month while others within a period of two, three, upto six months and thus all the monks were roused up by the warriors in the form of bodily sufferings

141. Out of fear from Bharata, as also due to the sense of shame and vanity they did not return home though tormented with hunger and thirst, but stayed on in the forest.

142 Being troubled with hunger they took fruits from the clusters of trees. It was proclaimed in the sky 'Do not take the fruits (at least) in the guise of monks'.

143. And then the ascetics were divided into many types—clad in bark garments, Kuśa-grass, eating fruit and behaving at (acting according to) their own sweet will,

144. Just at this time, Nami and Vinami, desirous of excellent pleasures, came to the best of Jinas and having bent their heads in salutation, took their seats contentedly at the feet of the Jina.

145. (Seeing them) thus keen on pleasures, Dharanendra left his seat and with all his paraphernalia, he also came down there.

146. Bowing down the lotus-like feet (of the Jina) he sat near the best of Jinas and there he saw both the young men with eyes like lotus petals

147. Then the king of serpents said unto them, "For what purpose are you both standing near the Jina, with swords in your hands?"

148. Then Nami replied in these words "O lord, we have no royal splendour and it is for this purpose that we have come near the Jina.

149. No sooner were these words uttered than Dharana immediately bestowed on him diverse lore's possessing (supernatural) powers.

150. The best mountain Vaitāḍhya was recommended for their (happy) excellent abode—which was all silver and extending upto fifty yojanas.

151. Divided (in two) at the twenty-fifth yojanas and churning in both the ranges, it was two miles high and six yojanas (below) the earth

152. The demi-god Nami, having gone to the southern range (of the mountain) founded fifty cities chief amongst them being Ratha-Nūpur and Chakrapāla.

153. And in the northern range (of the mountain) was a city named Gagana Vallabhapura which was decorated with many a temple of Jina and beautiful mansions with lofty arches.

151. And having gone ten yojanas above that there were ten cities of Gaudhivas, Kinnavas, and Kimpivasas adorned with excellent mansions.

155 And going above that for another five yojanas was the beautiful surface of the top of the mountains charming by the temples of the Jinns and illumining (all) the ten quarters.

156. And in those temples there lived always the Chārana monks, meritorious, engrossed in their study and meditation and dazzling with the splendour and lustre of penance.

157. (The country) was rich with many groups of villages, cities, harbours, parks, gardens and forests and there were rows of groups of houses dazzlingly bright, being studded with pearls, diamonds and gold.

158, 159 Abounding in excellent cows and buffaloes and presenting a charming sight by (the growth of) various corns, rich in all herbs and flowing with ghee, honey and milk, free from excessive heat as also cold and (all) dangers, it was by its very nature temperate (or gentle). (Thus, that country of demi-gods appeared as if it were a world of gods.

160. And there were the beautiful Vidyādhara damsels, imbued with diverse charm (and beauty) and with their faces resembling beautiful lotuses blooming because of the contact of the tender (i. e. morning) rays of the sun.

161. And the demi-gods there, valient and proud of their learning (or lore) and strength, enjoyed pleasures as they chose (even) like gods in the world of gods.

162 And thus the great Vidyādharas (living in) both the ranges, very careful in (taking) food, drink, beds and seats, enjoyed all prosperity and happiness and followed the pure path of religion as preached by the Jinns.

CHAPTER IV.

1. Then the revered Tīthākara, having abandoned his meditation, began to wander over the earth adorned by groups of towns, for the sake of gifts (of alms) and religion.

2. Wandering in the country of Padma, in due course he reached the town of Gajapura, where lived king Shreyānsa, the abode of many hundreds of qualities.

3. At the time of mid-day he went to the town on the begging tour, while wandering in the line of houses, the Tīthākara was seen by the people

4. (He was) of calm face like the moon and shining with lustre like the sun; his pair of hands was hanging long and his body was decorated with (the sign of) Shrivatsa.

5. The people offered him excellent necklaces, coronets, ear-rings, jewels, pearls, garments, chowries and other things; but his mind was not attached there.

6. Some, having saluted the feet, and being satisfied, placed before him expanses of excellent elephants, horses, chariots and jewels.

7. People of calm mind not knowing the sign (process) of begging, offered girls beautiful in all the limbs and with faces like the full moon

8. The Jina, whose delusion was gone, did not wish whatever the people offered; (he) with his tresses of hair hanging down, came to the residence of the king

9. Seeing the best Jina coming, the king, though standing on the terrace of the palace, entered in the vicinity of the feet (of the Jina) having recollected the former birth.

10. Having gone round him thrice, he who was horripillated with joy, fell at his feet along with all his servants.

11. Giving with all devotion the offerings in the jewelled pot he saluted the pair of feet with pure disposition

12. The best king Shueyānsa, with great faith, offered him the juice of sugarcane in a place which was washed and cleaned.

13. Then began to blow the wind which was pleasant, cold and fragrant; and a shower of jewels along with flowers fell from the sky

14. 'What a gift!' Thus was proclaimed in a loud and deep voice which was like that of a drum; and the best king obtained great prosperity and highest welfare.

15. Then the groups of gods and Chāraṇa ascetics said, 'It is good; you are a great person; and oh you illustrious one, the second wheel of the chariot of religion has been upheld'

16. Thus having done the introduction of the conduct of the charitable, the Jina engaged himself in auspicious meditation in the garden of Sayadāmuha.

17. By the annihilation of the Ghāti Karmas, omniscience brightening the Loka and Aloka was born to the revered ascetic when he was thus meditating.

18—19. When omniscience is obtained, the Jina gets a seat, the umbrella, the Atichhatra and chowry as also the divine tree called Kalpadruma, the sounding of the drums, and the shower of flowers; endowed with all the excellences, he obtained the glory of Jina.

20. Knowing the attainment of omniscience, the gods came and sat in the (proper) places after bowing down to the Jina.

21. The Gaṇadhara said, "Revered sir, the living beings being helpless wander in the infinite worldly life; tell them the means to cross (it).

22. Then the best Jina whose voice was deep and sweet like that of the cloud, began to preach the two-fold religion in the midst of gods and men

23. The five great vows, the five ways of carefulness and the three controls constitute the religion of the ascetics ; because of particular activities, it becomes manifold.

24. That which is possessed of the five lesser vows and is spread over the seven disciplinary vows, is the religion of laymen who have abstained from things specially meant for them.

25. Due to religion, the son¹ gets greatness and the great happiness of gods and men ; due to irreligion, it gets hell which is the abode of thousands of miseries.

26. There is no shower without the clouds nor there is any corn without seed ; similarly, without religion there will not be any happiness for living beings.

27. Even if the ignorant will practise severe penance, they will become servant-gods ; fallen from there, they would be (born as) lower creatures

28. Experiencing miseries in the worldly life of four existences which abounds in thousands of births, they wander for infinite time.

29. Having practised the religion of the Jina, some are liberated ; some become Ahamindras ; and others, firm in religion, obtain the lordship of the heavenly regions.

30. Those who praise the boundless ascetics with all devotion, do not go to the path of evil existences by virtue of its fruit.

31. Listening to the words of religion preached by the Jina, the crowds of men and gods obtained right faith, became averse to worldly life and were delighted.

32. Some of them became excellent ascetics free from paraphernalia and injurious activity; others became householders possessed of the five lesser vows.

33. Thus, at the end of the sermon, having bowed down to Jina, all the best and excellent gods went to their respective places along with their servants.

34. The province where the Jina moved about, became like the heaven; and for a hundred yojanas round about it, it was charming and free from diseases etc.

35. He had eighty-four Ganadharas among whom Vṛṣabhasena was prominent; and there were as many (eighty-four) thousands of ascetics.

36. At that time, full sovereignty was obtained by king Bharata; that courageous one was endowed with horses, elephants and women and was the master of the fourteen jems. (jerr-like things)

37. The hundred sons of the revered Jina Vṛṣabha who were like the sun and the moon accepted monkhood, being indifferent to their own body.

38. The high-souled Bāhubali who was in Taxaśilā was always hostile to him and would never bend down his head to the order of king Bharata.

39. Then the angry sovereign along with his army started out of the town against him (Bāhubali) very quickly.

40. Bharata reached the town Taxaśilā in the midst of the noise of the words of victory which were proclaimed; and immediately he became armoured for the battle.

41. Having heard that king Bharata had come, high-souled Bāhubali also started out of Taxaśilā with crowds of warriors.

42. Then began a great fight which was worthy of sight on account of the dancing headless (trunks) between the two

armies which were puffed up with the pride of their strength, and which had the drums sounding.

43. The sovereign (Bharata) was said by Bāhubali, "what is the use of killing the people? On the battlefield, let there be a fight between us two by eyes and fists."

44. When it was said thus, a fight by eyes began; the range of sight was destroyed and in the beginning itself, Bharata was defeated.

45. Again they who had excessive pride stuck to each other by the arms; and their palms were full of perturbation due to their movements and thick impelling.

46. They tied each other with the ropes half stretched, placed their hands on the necks, and raised their hands; thus those great men fought facing each other and being unvanquished.

47. Thus king Bharata was defeated in the fight by Bāhubali; then being very much angry he (Bharata) released the Chakra-ratna for killing him (Bāhubali).

48. The Sudarśana (wheel) returned being unable to kill; at that very moment, he also, who was brave by the strength of his arm (Bāhubali), got aversion.

49. He said, "Alas! it is a bad thing indeed that men knowingly act with hostility being under the influence of passion and greedy for pleasure.

50. (Foolish) people destroy sandal-wood for the sake of ashes and the pearl for the sake of the string; similarly men infatuated with human pleasures destroy the divine glory.'

51. Leaving (this) fight of passion let us engage ourselves in the fight of self-control with the warriors in the form of hardships, until we get the highest thing. "

52. Having saluted the Jina and plucking out the hair Bāhubali who left off all attachment became an ascetic, having destroyed the sin,

53. Bowing down with the head, the sovereign king (Bharata) said in sweet words, " Do not take initiation ; enjoy the kingdom with excessive pleasure . "

54. Having bowed down to Bāhubali who stood up for meditation of one year, the sovereign reached Sāketapuri along with the whole of his army.

55. That high-souled Bāhubali also, having secured omniscience by the strength of penance and destroying the eight Karmas, got liberation which is the release from misery.

56. The sovereign king Bharata enjoyed the suzerainty over this continent of Bharata which abounded in pleasures, like India in the heavenly regions.

57. The villages were like the cities of Vidyādharas ; the towns like the heavens, the householders like the kings and the kings like the god of wealth.

58. (He had) sixty-four thousands of women possessed of excellent beauty and (had) thirty-two thousands of kings with their crowns fastened (feudatory kings) .

59. (He had) eighty-four lacs of best and intoxicated elephants and the same number of chariots having the emblems of banners and umbrella

60. (He had) eighteen crores of skilled and swift horses ; who could count the servants and maidservants ?

61. (He had) fourteen jern-like things and the nine stores full of precious things ; and (had) the residences in water and on earth which were guarded by the groups of gods.

62. (He had) five hundred sons who had enviable pleasures like those of the divine princes ; all these formed the royal glory of the sovereign king Bharata

63. Even the man who may have hundred tongues and an extensive faculty of intellect, will not be able to describe his whole kingdom.

64. When it was told thus, the lord of Magadha saluting asked again the best Ganadhara in charming and sweet words.

65. The origin of the three classes was heard by me in full; now, revered sir, tell me the origin of those who have the thread on their necks (Brähmins).

66. (Some people) injure all living beings and always do acts contrary to the ascetics; and still under the pretext of religion they carry pride.

67. When it was said like this the best Ganadhara began to narrate the truth and (said.-) Oh king, listen with attentive mind the origin of the Brahmins.

68. When the revered son of Nābhi lived in a lonely place in the excellent town of Sāketapura along with his group of monks etc. Bharata came (there).

69. Having bent his head and placed his palms at the base of (Vṛṣabha's) feet, that sovereign king said, 'Listen to these my words'.

70. 'Revered sir, let these ascetics who have destroyed their sins, do this favour; let them take pure and clean food in my house'.

71. Then the best Jina said. "Oh Bharata, this kind of food which is prepared of bought and special materials, is not allowed for self-controlled monks".

72. Hearing these words, the king thought with concentrated mind:- The ascetics who have destroyed their delusion practise severe penance.

73. The ascetics though requested again and again will not take food in my house; so clearly, I (must) give the gift of food and drink etc. to the householders.

74. These also are possessed of the virtues of five Annvratas of the householder's religion; I will feed them often (so that) there will be the fruit of merit from the gift.

75. All who possessed the conduct of a householder were called by him ; men of wrong faith came very quickly.

76. Others (of Jain faith) would not enter the house, seeing in front the sprouts of barley and rice ; then a line was made on (the body of) the householders with the Kāgaṇi jewel.

77. When they were honoured with food, drink, gift and seats etc. pride was born to them and (they thought.-) we are happy in this world.

78. King Bharata was said by Matisāgara in the midst of the assembly:- Listen with concentrated mind to what the best Jina has said

79. Oh king, those first householders whom you honoured will become heretics after Lord Mahāvira.

80. Creating out of false statements a scripture called the Vedas which preach only injury, they will kill beasts in the sacrifices.

81. Of perverse conduct and religion, not desisting from injurious activities and property, themselves of foolish dispositions, they will delude the remaining people also

82. The king who became angry at hearing these words said, ' Banish all these out of the town very soon'.

83. Being beaten by the people, they sought resort of the Tirthankara (Vrsabha); the people striking them with stones were kept off by him.

84. As Bharata was prohibited by the Jina Vrsabha in the words 'son, do not strike them', all of them were called in this world as Māhanas (Brahmanas).

85. Those who had fallen (from their vows) after first having taken the initiation, became heretic ascetics wearing th bark-garments

86. Bhrgu and Angira etc. the disciples (and the disciple's disciples, deluding the people about the heretic doctrines, became the seed in this world.

87. This is the real origin of the Brahmanas which is told to you ; oh king, now listen to the liberation of the Jina Vṛṣabha.

88. Having shown the path of religion to the people, the revered lord of the three worlds obtained incomparable liberation on the mountain Aṣṭāpada.

89. Having abandoned the royal glory like grass, the sovereign king Bharata also accepted the path of the best Jina and attained unhindered bliss.

90. Thus, oh Shreṅka, I have told to you the state of the world experienced by former people; now, listen to the four races of the kings which are of bright efficacy.

Thus ends the fourth chapter of Paumachariyaṇ, which has the topic of the state of the world and the Jina Vṛṣabha.